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SELECTIONS

FROM

THE EPISTLES

OF

GEORGE FOX.

BY SAMUEL TUKE.

Second Edition, with Additions.

LONDON:
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INTRODUCTION.

The volume of Epistles from which the present selection is made, was published in folio, in the year 1698. It is now extremely scarce. The letters which it contains were written, from about the year 1648 to 1690. They embrace a period of full forty years; and, being composed at such different times, and on such various occasions, they serve materially to illustrate the early history of our Society, and the real character and views of the chief instrument of its formation. This character and these views are, in the present day of ease, well worthy of our study.

George Fox had received very little scholastic instruction, but he possessed a mind of no ordinary powers, cultivated too, in a particular direction, in a very remarkable manner. The true knowledge of God, not as an intellectual speculation, but as that which gives rest to the awakened conscience was the great object of his longing search from youth to manhood; and in this search his almost constant companion was the Bible. There he conversed with Patriarchs and Prophets, with the Lord Jesus and his Apostles, till he became most intimately imbued with the contents of the Holy Scriptures. But, though every word of Inspiration was precious to him, his great desire was to know the mind of the Spirit, —the true harmony of the various parts of the divine records. He conversed extensively with esteemed religious teachers of various classes, but he found they were no

physicians in his case. More and more, he was brought with child-like submissiveness to look to Christ as his only helper; and thus, after a course of deep spiritual discipline, his eye was opened more fully to see in the light of the Holy Spirit, the character of his Saviour, and to rejoice in Him exceedingly.

Having partaken largely of the spiritual baptism of his Lord, many divine truths were opened upon his mind with great clearness. Unshackled from human ties, and from all the religious systems of men, the great elements and characteristics of the Christian dispensation, in its native simplicity and purity rose gradually before him. As he travelled onward in his experience, he found that what was from time to time unfolded to his mind was in the fullest harmony with Holy Writ. Many things in the so-called religious world now appeared to him in a new light, and grieved in spirit with its multiplied corruptions, he felt himself required by a divine impulse to proclaim to others the Truth which he had found to the blessedness of his own soul. His great mission, was not to found a sect, but to speak truth to all, and to call all out of every *untruth* to the knowledge for themselves, of Him, who is the Truth. The acknowledgment of Christ with the lip as a divine person, and the talking about faith in Him, and of his various offices were prevalent enough in many circles; but the true belief in Him with the heart unto righteousness—the acceptance of Him as the only Lord of the soul, and dependence upon Him for continual guidance by his Spirit—these were things which appeared to George Fox sadly deficient in his day.

As the work of the Holy Spirit on the soul of

man, is the great means by which it is stimulated and enabled to resist the world, the flesh, and the devil, so had all these powers combined to stultify its authority and to give the name of Christianity to the dogmas or appointments of men, or too much to limit divine power to the agency of the inspired letter which the wisdom of man was so able to bend to its own purposes, but which his unassisted wisdom was wholly unable truly to unfold. He saw that the corruptions of the Christian Church had always been indicated by the increase of dependence upon man, in the work of religion —" the priests of old time ruled by their means, and the people loved to have it so." These words appeared to him descriptive of a great human tendency, forming part of those lusts of the flesh, against which the Holy Spirit ever warreth, and he spake much of that divine light given to man, by which the inward working of these lusts was manifested, and of that inward warfare with the soul's enemies, in which every one must be a soldier for himself, under Christ his Captain,—denouncing all those arts which he saw to be so prevalent, by which man was persuaded that he could gain the crown, without enlisting under the banner of the cross. Man's alienation by nature from God, and his reluctance to come to Him in truth, notwithstanding the drawings of his love, and the free offers of his mercy in Christ, the propitiation for the sins of the world, were the basis of his appeals. He was eminently a preacher of the free grace of God to all who repent, and who, in subjection to his Spirit, truly come unto Christ. The experimental work of the Spirit in bringing the soul in living faith to Christ as its Lord and

Saviour, was indeed the great theme of his ministry; it was that which he felt himself called to urge upon all, that the foundation might be sound, and the superstructure solid.

We do not hesitate then to say, that, however ignorant George Fox might be of many things which rank high in the worldly scale, he was a scribe well instructed, and that he was eminently qualified to know of Christ's doctrine, by an exemplary obedience and devotion to his will, and by an humble reliance upon his all-sufficient aid. "He had," says William Penn, "an extraordinary gift in opening the Scriptures. He would go to the marrow of things, and show the mind, harmony, and fulfilling of them, with much plainness, and great comfort and edification."

The writings of such a man are an object of interest to the serious professor of religion of any name; but they have a peculiar and strong claim to attention from the members of that Society, which he was instrumental in forming. The Epistles now presented to the reader exhibit this good man in one uniform character, that of a Christian Apostle, ever labouring to promote "glory to God in the highest—peace on earth—and good will to man." With what zeal he watched over every part of that flock of which he was more peculiarly a shepherd, will appear, from these pastoral letters. But his Christian love and zeal were not confined by any sectarian boundaries; they extended to every part of the human family: and many of the letters evince a great desire for the extension of Christ's kingdom in the heathen world. He had himself been in the West Indies and North America,

in both which countries the instruction of the African slaves in the great truths of the Gospel, and the improvement of their condition, deeply interested him.

The state of the Indians also claimed much of his attention. Looking upon the Gospel of Christ as adapted to the spiritual wants of man universally, his letters to his friends in America show how desirous he was that the Indians should be instructed in the truths of Christianity. The want of civilization does not appear to have occurred to him as an objection to the instruction of the Indians, in "*that way wherein the wayfaring man though a fool need not err.*" "All Friends everywhere," says he, "all that have Indians or Blacks, are to preach the Gospel to them and other servants, if they be true Christians; for the Gospel was to be preached to every creature. You must instruct and teach your Indians and negroes and all others, that Christ by the grace of God tasted death for every man, and gave himself a ransom for all men to be testified in due time; and is the propitiation for the sins of the whole world."

The same enlarged views are evinced in his letters to the friends who, from being engaged in a seafaring life, had become captives on the coast of Africa. He wishes them to acquire the language of the Turks, that they might be able to communicate to them the glad tidings of salvation, by speaking, and by translating books into their language. The horrors even of Algerine slavery appear to have been lessened in his view, by the hope that it might be the means of good to the captors. It seems that the captives were allowed to meet together for the purpose of divine worship. George Fox exhorts

them to the firm support of their Christian testimony, and in one letter observes: "I think you have more liberty to meet there than we have here, for they keep us out of our meetings, and cast us into prison, and spoil our goods."

The religious Society of Friends was, at that time, a laborious, and in England, a very suffering body: many of the letters in the present collection are addressed to friends under persecution. These letters are remarkable for their high tone of Christian feeling. The sympathy of the writer towards the sufferers is, if possible, exceeded by his meekness towards the oppressors; and every feeling is subordinate to that of spreading the knowledge of the Truth, in the service of which he counted not his life dear. After urging upon some of his suffering friends the steady support of their Christian principles, he says: "I desire, however, that you walk wisely, gently, lovingly, meekly, and soberly to the magistrates and to all people, that they may have no occasion in any thing against you; for the good must overcome the bad, as the apostle says, 'Overcome evil with good;' and dwell in that love that can bear all things, and endure all things."—p. 276.

The letters from which this Selection is made, were originally published with a Preface by George Whitehead, one of the earliest and most esteemed coadjutors of the writer. In this preface he notices some misrepresentation of his opinions, and gives some explanations of terms frequently used by George Fox, which claim a place in this Introduction.

"I am concerned," says he, "to recommend the

serious reading and perusal of the ensuing collection, unto all who sincerely desire the promotion of Christ's kingdom, and prosperity of his Church, in true love, union, and order, in and by Christ Jesus himself, the Head and Foundation thereof.

"In many of the ensuing Epistles, he [G. Fox] often mentions the Seed, the Life, the Power of God, and the like; whereby he intends no other than what the Holy Scriptures testify of Christ; which, we know, he truly loved and esteemed, and was often conversant in reading of them, and had an excellent memory and spiritual sense thereof given him of the Lord. By the pure holy Seed, he meant and declared Christ, the promised Seed; wherein all the promises of God are yea and amen. And as Christ is the Word of Life, the Word of Faith, He is that immortal and incorruptible Seed, of which all true and spiritual believers and children of the light are begotten to God, and born again; and which Seed, or Word of eternal life, abideth in him that is born of God, and he sinneth not because thereof.—1 *John* iii.

"This our deceased friend and servant of Jesus Christ truly testified of Him in all respects, both as come in the flesh and in the spirit, both as Christ was and is our only Mediator and Advocate, and as He was and is God over all, blessed for ever; whom he so dearly loved and honoured, that he often offered up his life, and deeply suffered for Him; and that in dear and constant love to his seed, that a holy generation might be raised, strengthened, and increased in the earth among the children of men. And his knowledge and ministry of our Lord Jesus Christ, being after the Spirit in life and

power, did no ways imply any lessening of the dignity or glory of Christ, nor any defect of faith or love to Christ, as He came and suffered in the flesh for mankind; as some adversaries have injuriously misrepresented and aspersed him; for he highly esteemed Christ's sufferings, death, resurrection, and glory; and powerfully testified of the virtue, power, blessed and spiritual design, fruit, and effects thereof, as revealed and witnessed by his Holy Spirit."

"Christ Jesus being our spiritual Rock, Foundation, and Head, He is truly precious to us and all true believers, in all states and conditions, both of his humiliation, glory, and dominion; his great grace and goodness appearing in those precious ministerial gifts given by Him (when he ascended up on high) for his ministry and church.

"And it is very observable, that though, to express Christ's lowly condition and appearance in the world, He is sometimes in Holy Scripture termed the Seed, his name is also 'called, Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace; upon whose shoulders the government is laid; and of the increase of his government and peace there shall be no end.'—*Isaiah* ix. And it is most suitable to Christ's low, humble, and suffering condition, to make use of such instruments as are most like Himself in humility and lowliness of mind, although they be but low and mean in the world's eye and esteem. God is pleased to make choice of low, mean, and weak things, and of instruments contemptible in the eyes of the high and lofty ones of this world, to confound the wisdom of the world, accord-

ing to 1 *Cor.* i. He chose poor shepherds to divulge that great evangelical truth of Christ's birth; and certain women to preach that Gospel truth of his resurrection, (*Luke* ii and xxiv.) and both from angelical testimony, as well as from their sight of Christ himself. Truth must not be rejected because of such instruments which God in his wisdom is pleased to employ in his work; nor the day of small things despised: from small beginnings of good matters, great things, glorious attainments and perfections, do spring. Glory, honour, and dominion, to our most gracious God, and to the Lamb on his throne, for ever and ever."

These extracts from G. Whitehead's preface may serve as a sufficient illustration of G. Fox's sentiments on some points of Christian doctrine, in regard to which his soundness was so frequently impugned by his enemies, as the most ready mode of depreciating him in general esteem. It had been found in earlier times much easier to call a reformer a *Gnostic*, or a *Manichee*, than to dispute his doctrine or condemn his life; and such is the effect of bold assertion, that, though so often contradicted and disproved, the charge of denying the Divinity of our Lord and Saviour Jesus Christ, and of undervaluing his various offices, as our *Mediator*, *Intercessor*, and *Redeemer*, has yet hardly lost its influence on our Christian brethren of other Societies.

Indeed, we must not be surprised, if, in the steady maintenance of the principles which are at the root of our separation from other religious communities, we are to a considerable extent misunderstood, or even maligned.

A people holding so decidedly the spiritual character of Christianity, and rejecting those outward rites which most deem either important or essential (though we fully maintain the truths which those rites profess to embody) must be obnoxious to much undeserved reproach. To some it appears that we are wilfully blind and unworthy of the name of Christian; whilst others judge us more gently and charitably, though very imperfectly estimating the real matter of our *testimony*. We believe, however, there are those among our Christian brethren of other communities, and that the number is increasing, who do to a considerable extent appreciate the grounds of our separation, and acknowledge the accordance of many of our views with the purest state of the Christian church.

The adherence to a confession of faith in very nearly the words of Scripture, and the abandonment of certain terms of scholastic theology which had become as a sort of *shibboleth* of orthodoxy, may probably have led persons attached to those expressions, to suspect a much greater deviation from their own sentiments than actually existed. It may be said of the early Friends, as Erasmus observes of the primitive Christians, that *they were afraid to pronounce of God any thing but what was plainly expressed in the Sacred Writings;* and it is worthy of observation, in the history of the Church, how *creeds* became enlarged, and became less and less scriptural, as Christian piety decayed, and the simplicity of the faith was corrupted.

In conclusion I would observe, that the desire to give a *full and fair view* of the author's opinions as expressed in his letters, may have led in some instances to an un-

necessary repetition; but as the frequent recurrence of particular sentiments marks the high estimation which they hold in the writer's mind, it seemed needful for the purpose of exhibiting his views fairly, to give, to a considerable extent, the reiterations which were found in the original work. Whilst anxious to present, in the following extracts, a fair specimen of the Epistles of George Fox, I have not thought it a departure from this principle to make a few alterations in the text, by the omission and occasional transposition of words in a sentence, where it did not in any degree alter the sense; by correcting some grammatical inaccuracies; and occasionally, by the alteration of an antiquated word.

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SELECTIONS

FROM

THE EPISTLES AND TESTIMONIES

OF

GEORGE FOX.

We cannot commence these Selections better than by a copious extract from the second epistle, which, notwithstanding the quaintness of its style, contains a curious and rather striking summary of the history of the Society, from its commencement, to the year 1676. It is stated to be

Concerning the first spreading of the Truth, and how that many were imprisoned, &c.

The Truth sprang up first *(to us, as to be a people to the Lord)* in Leicestershire in 1644, and in Warwickshire in 1645, and in Nottinghamshire in 1646, and in Derbyshire in 1647, and in the adjacent counties in 1648, 1649, and 1650, and in Yorkshire in 1651, and in Lancashire and Westmoreland in 1652, and in Cumberland, and Bishoprick, and Northumberland, in 1653, and in London and most parts of the nation of England, and Scotland, and Ireland, in 1654, &c.

And in 1655 many went beyond seas, where Truth also sprang up.

And in 1656 Truth brake forth in America, and many other places.

And the Truth stood all the cruelties and sufferings that were inflicted upon Friends by the Long Parliament, (to the spoiling of goods, imprisonment, and death, and over all the reproaches, lies, and slanders,) and then by O Protector, and all the acts that O. Protector made and his parliaments, and his son Richard after him, and the Committee of Safety. And after, it withstood and lasted out all the acts and proclamations since 1660, that the king came in. And still the Lord's Truth is over all, and his Seed reigns, and his Truth exceedingly spreads unto this year, 1676.

And Friends never feared their acts, nor prisons, nor gaols, nor houses of correction, nor banishments, nor spoilings of goods; nay, nor life itself. And there was never any persecution that came, but we saw it was for good; and we looked upon it to be good, as from God: and there never were any prisons that I was in, or sufferings, but still it was for the bringing multitudes more out of prison. For they that imprisoned the Truth and quenched the Spirit in themselves, would prison it and quench it without them. So that there was a time when there were so many in prison, that it became a by-word, *Truth was scarcely to be found but in gaols.*

And after that the king came in, divers Friends suffered much, because they would not drink the king's health, and say, *God bless the king;* so that many times Friends were in danger of their lives by rude persons, who were ready to run them through with their swords for refusing it; until the king gave forth a proclamation against drinking healths. For we were and are against all drinking healths and excess, both before his coming in, and after; and we desire the king's good, and that the blessings of God might come upon him, and all his subjects, and all people upon the face of the earth.

And so, the Lord's power gave us dominion over that also, and all our other sufferings. But O! the number of sufferers in the Commonwealth's days, and O. Protector's days, and since! but especially they that were haled before their courts, for not paying tithes, and not swearing in their juries, and for not putting off their hats, and for going to meetings on the First-days, (under pretence of breaking the Sabbath,) and other meetings in the week days; who were abused both in meetings, and on the highways! Oh, how great were the sufferings we then sustained upon these accounts; for sometimes they would drive Friends by droves into the prison-houses (like penfolds), and there keep them on the First-days; and then take their horses from them, and keep them for pretended breach of their Sabbath; though they would ride in their coaches and upon their fat horses to the steeple-houses themselves, and yet punish others. And many Friends were turned out of their copyholds and customary tenements, because they could not swear; and as they went to meetings, they have been stoned through the streets, and cruelly abused otherwise. And many were fined with great fines, and lay long in prison for not putting off their hats; but Friends could never pay them, though they kept them in prison till they had satisfied their own wills upon them; and at last turned them out, after they had kept them a year or more in prisons.

And thus the Lord's power hath carried us through all, and over all, to his everlasting glory and praise! for God's power, which was before the devil's was, hath been our hedge, our wall, and our keeper, and the preserver of his plants and vineyard, who have not had the magistrate's sword and staff to help them, nor ever trusted in the arm of flesh: and have gone without Judas's bag, or the magistrate's sword and staff, to preach the word

of Life, which was in the beginning, before they were; which word reconciles to God. And thousands have received the word of reconciliation, and are born again of the immortal seed by the Word of God, and are feeding upon the milk of the word, which lives, and abides, and endures for ever. And many have suffered to death for their testimony, both in England and beyond the seas, both before and since the king came in; which ye may see as followeth:

This was given to the king and both houses of parliament, being "*A brief, and plain, and true relation of the late and sad sufferings of the people of God, in scorn called* Quakers, *for worshipping and exercising a good conscience towards God and man.*

"By reason whereof *eighty-nine* have suffered till death; (thirty-two of which died before the king came into England, and fifty-seven since, by hard imprisonment and cruel usage;) forty-three have died in the city of London and Southwark since the act was made against meetings," &c. (about 1661.)

And all those laws that were already made, and the oath which they imprisoned us for, (because we could not swear at all, in obedience to the command of Christ Jesus,) were never originally intended against us. And yet we suffered by the several powers and their laws, though they did not concern us, both spoiling of goods and imprisonments, even to death itself. And the governor of Dover Castle, when the king asked him if he had dispersed all the sectaries' meetings, he said: That he had; "*but the Quakers the devil himself could not: for if he did imprison them, and break them up, they would meet again; and if he should beat them, and knock them down, or kill some of them, all was one; they would meet and not resist again.*" And thus the Lord's power did support

them, and keep them over their persecutors; and made them to justify our patience and lamb-like nature. This was about 1671.

And since the king came in, three acts have been made against us by the king and parliament, besides the proclamations, by which many have suffered imprisonment and banishment, and many to death. And yet for all these acts and proclamations, and banishment, and persecutions, and sufferings, faithful Friends are as fresh as ever, in the Lord's power, and valiant for his Name and Truth. And some weak ones there were, when the king came in, that did swear, and take the oaths; but after, when they had so done, they were sore troubled for disobeying the command of Christ and the apostle, that they went to the magistrates, and condemned themselves, and offered themselves to go to prison.

And thus the Lord, in his everlasting power, hath been the support and stay of his people.

And when the glorious Gospel and Truth were spread over the nation, and they had received the Word of Life, then first the Quarterly, and some Monthly Meetings, were settled throughout the nation; and then after, as Truth more and more spread, the monthly men's meetings, in 1667 and 1668. And then also some women's meetings were set up.

And now the power of God is the authority of both our men's and women's meetings, and all our other meetings; which power of God was before the apostacy and before the fall, and is over all; and all are to take their possessions of it; and in it are to do God's service and business. G. F.

NO. II.*

FRIENDS, 1650.

The children of the devil, how expert are they in evil, in all deceit, in his kingdom; and yet they may speak of the things of God; but no vulture's eye ever saw nor venemous beast ever trod in the steps of the just, though they may talk of the way. For they who have their conversation in this world, and only mind the things of this world, in vain do they profess godliness.

But the children of God, who are conceived and begotten of Him, are not of this world, neither do they mind only the things of this world, but the things which are eternal: the children of this world do mostly mind the external things, and their love is in them, but the other live by faith; the one is sanctified by the Word, the other painted with the words. The children of God are pure in heart, not looking only at the outside: the favour of the world and friendship thereof is enmity to God; man may soon be stained with it. O love the stranger, and be as strangers in the world, and to the world! for they that followed Christ in his cross, they were strangers in the world, and wonders to the world, and condemned by the world; and the world knew Him not, neither doth it them that follow Him now. So, marvel not if the world hate you; for the world lieth in hatred and wickedness. Those who love this world, are enemies to Christ; and they who love the Lord Jesus Christ, and have Him for their Lord over them, they are redeemed out of the world. The world would have a Christ, but not to rule over them; the nature of the

* The numerical designation of the Epistles does not begin till after the preceding Introductory Epistle, which stands second in the folio volume.

world is above Christ in man, until Christ hath subdued that nature in man. While the nature of the world doth rule in man, oh! the deaf ears and blind eyes, and the understandings, that are all shut up amongst them, *with which they judge!* But they who love the Lord Jesus Christ, do not mind the world's judgment, nor are troubled at it.

When ye think ye are past all crosses, when the trial doth come, ye will find a cross to that will which doth meddle with the things of God presumptuously. Rejoice not in the flesh, but in the Spirit, which crucifieth all fleshly boastings: if that will be fed, then carelessness cometh up, and they fall into flatness from the Spirit, and are mindless of the Lord God: such are soon up and down. The serpent tempted Eve to eat of the forbidden fruit, and she took and gave to her husband, and so they fell under the serpent's power and the creature's, out of the power of God, which would have kept them in dominion, and so Adam and Eve, and the serpent, all went out of Truth. And Eve eating of the tree of knowledge, she had knowledge and wisdom after the fall, but not in the dominion, in the power of God: but the Seed, Christ, which was in the beginning, bruiseth this serpent's head, and He is the Wisdom of God. G. F.

NO. IV.

ALL FRIENDS, 1651.

Mind that which is pure in you to guide you to God, out of *Babylon*, out of confusion, where all the world is; there is the seat of the beast, there are the false prophets and deceivers, as well within as without. But, dear Friends, mind the Light of God in your consciences, which will show you all deceit. God is not the author of con-

fusion, but of peace. All jarrings, all schisms, all rents, are out of the Spirit, for God hath tempered the body together, that there should be no schism in the body, but all worship Him with one consent. And as the power and life of Truth is made manifest, watch in the discerning one over another.

And beware of discouraging any in the work of God. The labourers are few, that are faithful for God. Take heed of hurting the gift, which God hath given to profit withal, whereby ye have received life through death, and a measure of peace by the destruction of evil. Pray, that peace may be multiplied, and the ministration of life, to the raising of the dead, that the *Seed of the Woman may bruise the Serpent's head*, discover all deceit, and rend all vails and coverings, that the pure may come to life, which deceit hath trampled upon.

And all take heed to your spirits; that which is hasty, discerns not the good Seed. Take heed of being corrupted by flatteries; they that know their God, shall be strong. But take heed of labouring to turn the just aside for a thing of naught, but know the precious from the vile, the clean from the unclean. And therefore all mind your gift, mind your measure; mind your calling and your work. Some speak to the conscience; some plough and break the clods; some weed out, and some sow; some wait, that fowls devour not the seed. But wait all for the gathering of the simple-hearted ones; for *they that turn many to righteousness, shall shine for ever.* G. F.

NO. VI.

FRIENDS, 1652.

No one is justified, in breaking the commands of Christ; no one is justified, whilst living in iniquity; and no one

is justified in professing only Christ's words, and the prophets and the apostles' words, and living out of their lives. And no one is justified, living in the first birth and nature, and false faith and hope, which do not purify, as God is pure. No man is justified, not believing in the Light, as Christ commands, but with the Light is condemned; for the Light is the condemnation *of all them that walk contrary to it:* therefore the power of God mind. No man is justified, acting contrary to that Spirit which doth convince him. G. F.

NO. VIII.

DEAR FRIENDS, 1652.

Those *that will live godly in Christ Jesus, must suffer persecution.* God is righteous; God is pure, holy, and just; God is clean. He that is godly and holy, suffereth by the ungodly and unrighteous, and unclean, and unjust, and filthy: and so the just suffereth by the unjust; and he that is born of the flesh, persecutes him that is born of the Spirit. G. F.

NO. X.

To Friends, to stand still in trouble, and see the strength of the Lord.

FRIENDS, 1652.

Whatever ye are addicted to, the tempter will come in that thing; and when he can trouble you, then he gets advantage over you, and then ye are gone. Stand still in that which is pure, after ye see yourselves; and then mercy comes in. After thou seest thy thoughts, and the temptations, do not think, but submit; and then power comes. Stand still in that which shows and discovers;

and then doth strength immediately come. And stand still in the Light, and submit to it, and the other will be hushed and gone; and then content comes. And when temptations and troubles appear, sink down in that which is pure, and all will be hushed, and fly away. Your strength is to stand still, after ye see yourselves; whatsoever ye see yourselves addicted to, temptations, corruption, uncleanness, &c., then ye think ye shall never overcome. And earthly reason will tell you what ye shall lose; hearken not to that, but stand still in the Light, that shows them to you, and then strength comes from the Lord, and help contrary to your expectation: then ye grow up in peace, and no trouble shall move you. David fretted himself, when he looked out; but when he was still, no trouble could move him. When your thoughts are out abroad, then troubles move you: but come to stay your minds upon that Spirit, which was before the letter; here ye learn to read the Scriptures aright. If ye do any thing in your own wills, then ye tempt God; but stand still in that power which brings peace. G. F.

NO. XV.

To the Church of God in Lancashire.

FRIENDS, 1652.

Every one in particular, who is of God, and not of the world—walk out of the world's vain customs, ordinances, and commands; and stand a witness against them all, in the testimony of Jesus; and witness Him, the substance of all, waiting in the Light of God, and walking in it: then will ye have unity one with another, and the *blood of Jesus Christ will cleanse you from all sin;* for through it and by it we do overcome; which *blood of the New Covenant* is but one. There shall ye witness

the *Lamb of God that takes away the sins of the world.* O wait all in that which is pure, to be fed alone of God with the eternal, living food ! as ye have received Christ Jesus, in Him walk, that ye may all honour the Lord Jesus Christ, and adorn his Gospel. And be famous in his Light, and bold in his strength, which will carry you above the world, and above all the deceits of it.

Oh in love *watch over one another* for good, and for the better, and not for the worse ! And dwell in that which is pure of God in you, lest your thoughts get forth ; and then evil thoughts get up, and surmising one against another, which arise out of the veiled mind. But as ye dwell in that which is of God, it guides you up out of the elementary life, and out of the mortal into the immortal (which is hid from all the fleshly ones,) where is peace and joy eternal to all that can witness the new birth. Babes in Christ, born again of the immortal Seed, in it wait ; my life is with you in perfect unity ; bow down to nothing, but the Lord God. Satan would have had Christ to have bowed down, but He would not ; the same Seed now, the same birth [is] born in you now, which is the same to-day, yesterday, and for ever. The tempter will come to you ; and if ye look forth, and hearken to his words, and let them in, then ye bow down under him, and worship him. But I say unto you, and charge you in the presence of the Lord, mind the pure Seed of God in you, and the mighty power of God will cherish you up to the Lord God above all temptations, not to bow down to any thing ; but feeding upon the immortal food, ye will feel yourselves supported and carried over him, by your Father and your God, who is over all, blessed for ever ! who is the virtue of all creatures, the wisdom of all things ; all holy praises be unto the holy, glorious Lord God, for ever ! G. F.

NO. XVI.

1652.

To all you, my dear Friends, who have tasted of the immediate working power of the Lord, and do find an alteration in your minds, and do see from whence virtue doth come and strength, that doth renew the inward man, and doth refresh you; which draws you in love to forsake the world, and that which hath form and beauty in it to the eye of the world; and hath turned your minds within, which see your houses foul, and corruptions strong, and the *way narrow and strait which leads to life eternal;* to you all I say, wait upon God in that which is pure. Though you see little, and know little, and have little, and see your emptiness, and see your nakedness, and barrenness, and unfruitfulness, and see the hardness of your hearts, and your own unworthiness; it is the Light that discovers all this, and the love of God to you, and it is that which is immediate, but the dark understanding cannot comprehend it. So, wait upon God in that which is pure, in your measure, and stand still in it every one, to see your Saviour, to make you free from that which the Light doth discover to you to be evil. For the voice of the Bridegroom is heard in our land; and Christ is come amongst the prisoners, to visit them in the prison-houses; they have all hopes of releasement and free pardon, and to come out freely, for the debt is paid; wait for the manifestation of it, and he that comes out of prison shall reign.

So meet together, all ye that fear the Lord God, and think upon his Name. His mercies endure for ever; his mercies are in temptations and troubles; his mercies are in afflictions, in reproaches and in scorns. Therefore rejoice, ye simple ones, which love simplicity, and meet

and wait together to receive strength and wisdom from the Lord God; and in departing from sin and evil, ye will be able to speak to the praise of the Lord. And meeting and waiting in his power, which ye have received, in it all to improve your measure, that God hath given you; for ye never improve your measure, so long as ye rely upon any visible thing without you; but when ye come alone to wait upon God, ye shall every one have a reward according to your deserts, and every one your penny, who are called into the vineyard to labour. Therefore be faithful to God, and mind that which is committed to you, as faithful servants, labouring in love; some threshing, and some ploughing, and some to keep the sheep: he that can receive this, let him: and all to watch over one another in the Spirit of God. So God Almighty bless, guide, and prosper you unto his kingdom, where there is no tribulation. G. F.

NO. XVII.

DEAR FRIENDS, 1652.

Prize your time, and the love of the Lord to your souls, above all things; and mind that Light in you, that shows you sin and evil; which checks you, when ye speak an evil word, and tells you that ye should not be proud, nor wanton, nor fashion yourselves like unto the world; for the *fashion of this world passeth away.* And if ye hearken to that, it will keep you in a humbleness of mind, and lowliness of heart, and turn your minds within, to wait upon the Lord, to be guided by it; and bring you to lay aside all sin and evil, and keep you faithful to the Lord; and bring you to wait on Him for teaching, till an entrance thereof be made to your souls, and refreshment come to them from the presence of the Lord.

If ye hearken to the Light in you, it will not suffer you to conform to the evil ways, customs, fashions, delights, and vanities of the world; it will lead you to purity, to holiness, to uprightness, even to the Lord. Dear hearts, hearken to it, to be guided by it: for if ye love the light, ye love Christ; if ye hate that, ye hate Christ. Therefore in the Name of the Lord Jesus Christ consider of it; and the Lord open your understandings to know Him! G. F.

NO. XXIV.

To all Friends every where.

1653.

Dwell in the Truth, and walk in the love of the Truth, in patience, and every one in your measure keep your habitations, and learn that good lesson of Jesus Christ, *to be low and meek in heart*, giving no occasion to the adversary by evil doing. But walk all honestly and uprightly; for the upright and meek in heart know God, and God delights in the upright and righteous. Thus walking, ye will be bold as lions, resisting the wicked with your spiritual weapons, not by bloody hands, as the wicked are tearing and rending the just that dwell in the Truth. For *the lions want, and hunger, and rage, but ye that fear the Lord shall want no good thing; and they that wait upon the Lord, he will give them their hearts' desire.* I witness the words of the Lord to be true, praised be His name.

Oh Friends! dwell in the fear of the Lord, and take heed of presumption, that your minds run not out into vanity and lightness, that the world may not take occasion, and the Truth suffer; but every one keep your

habitation, where God hath called you, and take heed of deceit, and form nothing in your own wills or minds: but, putting off the old man with his deeds, grow up in the inner man, as trees of righteousness which the Lord hath planted, growing in wisdom and understanding to do the will of God, and not your own wills.

He that doth the will of God, abideth in that which endureth for ever, and seeth all flesh to be as grass, and the *glory of the world to pass away.* Woe unto you proud men, who compass the earth to set your nests on high; all your gods of gold and silver must perish, and that mind that holds them up, must perish. But all Friends, mind that which is eternal, which gathers your hearts together up to the Lord, and lets you see that ye are written in one another's hearts; meet together every where, growing up in the Spirit to the Lord, the Fountain of life, the Head of all things, God blessed for ever! Let not hard words trouble you, nor fair speeches win you; but dwell in the power of Truth, in the mighty God, and have salt in yourselves to savour all words, and to stand against all the wiles of the devil, in the mighty power of God.

God hath raised up his own Seed in his saints, which Seed, Christ is but one in all, and spreads over all, and throughout all; and we now are through Him come to have dominion and power over the evil one, and to tread upon that which hath been too strong for us, the enemy of our peace, and the enemy of our unity with God and one with another. So in that which is raised up in us, which trampled upon the earthly, dark power, have we *unity with God, and fellowship with his Son, and unity one with another;* and are known to one another in that, which none who are of the world knoweth. So our life is hid, and our happiness, joy, and delight hid from all, who are

ruled and governed by the prince of the air; from under whose dominion and government we are redeemed by the only Redeemer, Christ Jesus, not with corruptible things; neither is our redemption of man, nor by man, nor according to the will of man, but contrary to man's will. And so our unity and fellowship with vain man is lost, and all his evil ways are now turned into enmity; and all his profession is now found to be deceit, and in all his fairest pretences lodgeth cruelty; and the bottom and ground of all his knowledge of God and Christ is found sandy, and cannot endure the tempest. For being brought off from that foundation, and having suffered the loss of all which seemed beautiful upon the sand, we do declare against that bottom and foundation by the power of God, in that light of Christ, which discovers all false foundations, and makes manifest all sandy bottoms which man hath builded upon.

That mind, which doth speak of God, but lives not, dwells not, nor abides in the fear of God, that mind must suffer and pass under the judgment of God. And that mind may talk of God, and speak of God, but not in union with God, nor from enjoyment of God in the Spirit, nor from having purchased the knowledge of Him through death and sufferings; but from hearsay of Him, and from custom and tradition. The true fear of God doth destroy that mind which speaks of Him, but doth not live in his fear: and that mind is raised up, which doth abide in his fear; and this is acceptable sacrifice, which is pure, clean, holy, and without spot. Then that which knows God speaks of Him, having purchased the true knowledge of Him through suffering; and to such there is no condemnation, but joy and peace. And this mind sings true praises to God, the other in hypocrisy, and therefore woe is unto it. And this mind is staid upon God, the other

is gadding after the creatures, and speaks of God, but is not subject to God, and must pass through condemnation. G. F.

NO. XXVII.

To all my dear friends and brethren everywhere.

1653.

He that hath the Son of God, hath life; all that have not the Son of God, have not life. The Son of God is He, who makes free from all sin, and is come to deface and destroy the image of the devil, and to renew us up in the image of God; and so to bring us to walk in righteousness. Praises be unto the glorious God for ever, who has sent his Son into the world, to take away the sins of the world.

And all Friends, walk worthy of your calling in all holiness, for holiness becomes the saints; without holiness no man shall see the Lord. And every one improve your talents, labouring in the vineyard, dressing in the Lord's vineyard, that ye may be found faithful servants, and all walking in love to God, and one to another.

So, God Almighty be with you all! the dew of heaven is falling upon you to water the tender plants; and the blessing of God be amongst you, which showers down amongst you! The heavenly joy fill your hearts, and comfort you in the inward man in all tribulations. The glorious light is shining, the immortal is bringing forth out of death; the prisoners have hope of their pardon, the debt being paid, and they freely purchased by Christ's blood; and He is come into the prison-houses; the prisoners begin to sing in hope of their eternal freedom, leaping for joy of heart; and the dumb tongue shall sing praises. G. F.

NO. XXVIII.

1653.

To all you that are enlightened with the light that comes from Jesus, to it take heed, which leads into the right course of nature. Those who act contrary to it, go out of the right course of nature, into drunkenness, rashness, lying, blaspheming, deceit, and uncleanness. All this is out of the right course of nature, and destroys it, and is to be condemned, by that which leads to the glory of the first body, and leads nature into its right course and right being, which man was in before he fell.

G. F.

NO XXX.

To a suffering Friend.

DEAR JOHN, 1653.

The everlasting arm of the Lord hold thee up, and break all thy bonds asunder, and set thee upon the Rock on thy feet, in which thou mayst know his presence, and his everlasting, supreme power. And so the God of life be with thee! And *pray for thy enemies,* for the Lord to open them and their hearts, and see themselves and thee. G. F.

NO. XXXV.

To Friends in the Ministry.

1653.

Stand up ye prophets of the Lord, for the Truth upon the earth; quench not your prophecy, neither heed them that despise it; but in that stand, which brings you through to the end. Heed not the eyes of the world, ye

prophets of the Lord, but answer that in them all, which they have closed their eyes to; that ye may tell them of things to come, answering what is of God in them. Keep ye in your habitations, ye sons of God, that over all the contrary ye may reign. And ye daughters, to whom it is given to prophesy, keep within your own measure, seeing over that which is without, answering that of God in all; and despise not the prophecy, neither be lifted up in your openings, lest ye depart from that which opened, and so come to be judged by the Son of God, and bidden to depart, as workers of iniquity; for a worker of iniquity is gone from that which leads to the Son of God.

Quench not the Spirit, by which ye may prove all things; and that which is good hold fast; for if the Spirit be quenched, then light is put for darkness, and darkness for light; and evil is put for good, and good for evil: this is when the Spirit is quenched; then cannot ye try all things—then cannot ye hold fast that which is good. For then they cannot see good, when the Spirit is quenched; but when the Spirit is not quenched, then with the Spirit ye may see to take the good, and to shun the evil. And this brings to put a difference between the precious and the vile, the profane and the holy, the clean and the unclean; the Spirit is that which proves all things.

G. F.

NO. XXXVI.

FRIENDS, 1653.

Take your heavenly censers, and offer up your spiritual prayers to the Almighty God, and having heavenly fire in your censers, it will consume all false offerings and sacrifices, which are offered in the evil nature.

G. F.

NO. XXXVII.

To Friends in Cumberland.

DEAR FRIENDS, 1653.

Prize your heavenly calling, by which ye are called into holiness and righteousness, without which no one shall see the Lord. And let your conversation be as becometh the Gospel, the holy power of God, which is the Gospel of Christ. And keep in the lowly mind, and the humility of Christ, that the fruits of your good conversation, and translation, and regeneration, may appear in your lives, as a people redeemed from the pleasures of the flesh, and the spirit of the world, and the beggarly lusts; and that ye may obtain the promise of the eternal God, and the power of the Truth, through the Word in the heart, the hidden man; that ye may obtain victory over that which wars against your souls; through which ye may be arrayed and adorned, and by which ye may be preserved and kept from that which is not of the Father, *the lust of the flesh, the lust of the eye, and the pride of life*, in the simplicity and innocency of Christ Jesus, through which ye may esteem nothing in comparison of that which is of God, and Him above all, through *Christ the Light*, *the Truth*, *the Power of God*, manifested in you.

And keep out of all false liberties, and that which would lead you out of the fear of God; and in that ye will be preserved in the sense of the power and the truth of God in your own hearts: in that let every one watch, through which knowledge and virtue is ministered unto you, and peace from the God of virtue and peace. And keep out of all that which tends to strife, and whisperings, and backbitings, and tattlings, which draws from the witness, watch, and fear of God within, and which leavens into the fleshly lusts and nature.

So be wise, and keep your first love; break not wedlock with the Lord Jesus Christ; keep your first habitation; keep your garments clean, for such as so do, they are blessed; that ye may shine as lights to the world, and be examples in virtue, righteousness, and holiness; walking in the Truth in all patience and quietness, looking at the Lord your strength, and Christ Jesus the Conqueror, and beyond all the hills and mountains; that ye may be a good savour to the Lord, having salt in yourselves.

And so walk in the righteousness, that your feet may be kept in the way of peace: and keep both your tongues, and hands, and bodies, and lips, and minds, and words, out of all that which would defile and corrupt you, and bring you under the indignation and wrath of God, and his hand to be turned against you.

So, let not the world, let not things visible draw your minds away from the Lord. Do not mind the body more than the Lord; do not forsake the Lord; but be of good faith in the Truth of God, and live in it: then ye live in Christ Jesus, who is your Way, who is your Teacher, who is your Prophet, who is your Priest, who is the Bishop of your immortal souls; Christ that never fell, nor ever changed, nor ever will change.

So, know Christ the head and salvation, in which there is peace, and no condemnation; for the condemnation is upon them that are out of the Light. And so, live in unity in the Light, before darkness and enmity was, in which ye have peace, and love to God, to Christ, and to one another. G. F.

NO. XXXVIII.

FRIENDS, 1653.

All ye who live in sin, know not God; and you who are disobedient, and hold the Truth in unrighteousness,

the wrath of God abides upon you. All ye that work iniquity, and live and die in that, are to depart from God as cursed, to everlasting punishment; where then will ye find Him that ye talk of with your mouths, and call your Saviour? To you that live in your vain, wicked, profane ways, and take Him to be your cloak, and say ye are redeemed by Him, and live in your wickedness, *Go ye cursed*, He will say, *I know you not:* plagues, woe, and misery will be poured upon you all. Let every one that nameth the name of the Lord, depart from iniquity. None can call Him Lord, but by the Holy Ghost; and where the Holy Ghost is come, there He is Lord and King.

The Lord is King in his saints, He guards them, and guides them with his mighty power, into his kingdom of glory and eternal rest, where they find joy, and peace, and rest eternal. All glory and praise be to the Lord God Almighty for ever! G. F.

NO. XLI.

1653.

To you all my brethren who dwell in the Light. I do charge you all, in the presence of the living God, *to dwell in what ye speak and profess;* and none to profess what he doth not dwell in; and none to profess what he is not; a sayer and not a doer; such beget vain talkers. So I charge you all in the presence of the living God, *to dwell in the Light.* The highest religion must bend and bow to it; and all which is contrary to it is to be condemned. And, all Friends, dwell in the Light, which is eternal, which comprehends the world, that with it ye may comprehend the world; and rise up, and go on in the

mighty power of God, as mighty men of war, in the power and strength of the mighty God of life, the Lord of hosts, who is your Shield, Buckler, and Defence, and Armour, who arms you over all the wicked, to reign, triumph, and trample. God Almighty bless you, and prosper his work, that ye may be made manifest to the Light in all consciences, to the measure of God, which is pure, which is given to every one; that with it all may see what is contrary to God. G. F.

NO. XLIII.

1653.

And ye that are led forth to exhort or to reprove, do it with all diligence, taking all opportunities, reproving that which devours the creation, and thereby destroys the very human reason: for the Truth doth preserve every thing in its place. And all meet together every where, and in your meetings wait upon the Lord; and take heed of forming words, but mind the power, and know that which is eternal, which will keep you all in unity, walking in the Spirit, and will let you see the *Lord near you, and amongst you.* So, God Almighty be with you, and multiply you, and give you the dew of heaven, the heavenly dew, the living mercies, (which nourisheth the tender plants, which causeth them to grow, bud, and bring forth,) and water you with his blessings.

The love of God is love past knowledge, which bears all things, endures all things, hopes all things, envieth not, thinketh no evil. And the love of God is the ground of all true love in your hearts, which casts out the love of the world, and the enmity which was gotten betwixt you and God. *He that believes, is born of God; and he*

that is born of God, overcomes the world. So, fare ye all well, and God Almighty bless and prosper you.

G. F.

NO. XLV.

Concerning the heirs of the kingdom of God, and how Christ was, and his saints are, tempted.

1653.

They are the heirs of the kingdom of God, and of the generation of God, that live out of the kingdom of the wicked world, (up to God, in the seed, which all the promises of God are to,) following after Christ, who was in Egypt, and passed out of Egypt, the house of darkness. And He was in the wilderness, and there He was tempted to *lust after the creature;* He was tempted to make Himself away; He was tempted to worship the devil, to bow down and worship him. He is the Captain of our salvation; He is gone before; He endured the cross; He despised the shame; He suffered the contradiction of sinners, for the glory that was set before Him. He hath won the crown. He hath overcome Egypt, and He hath fulfilled the law; He hath overcome the world; He hath overcome the temptations; He is able to succour all who are tempted. It is no sin to be tempted; but to enter into the temptation, that is sin. He is the Head of the body; He is the Head of the church, who hath blotted out the ordinances and traditions of men—who is the end of the daily sacrifice—who is the end of the Levitical Priesthood; He is the end of all outward temples, who is the substance of the prophets, for they all witnessed of Him: He is *ascended above all principalities and powers.*

Now, the same Seed, which is Christ, the same Spirit

is now manifest, that ever was; the same world is now that ever was; the same temptations, and the same devil, and the same vain worship of the world, twining into another form and colour. And *Jesus Christ is the Way, the Truth, and the Life; the Door* that all must pass through; and He it is that opens it; the same door that ever was, the same Christ, yesterday, to-day, and for ever. And all who follow Christ the Seed, and are of his generation, and are brought out of Egypt, the house of darkness, and from under the law, the righteousness of the law is fulfilled in them; *who walk not after the flesh, but after the Spirit*, (as the apostle saith,) which we do witness. And the Seed's generation hath passed through the wilderness where they have been tempted to *lust after the creature;* (ye that have been in the wilderness can witness this with me;) and [have had] the same temptations, even to despair, and to make themselves away. The devil, before he would go out of his kingdom, he would destroy all: but look at the Captain Jesus Christ, who hath passed before, who was tempted with the same temptations to worship the devil; and that if thou wouldest worship the devil, thou shouldest have the glory of the world; if not, thou shouldest be called a devil, as Christ was, and be called a madman, as He was; and that none followed Him but a cursed people, as they said.

And thou shalt lose thy good name, and be a laughing-stock to them that worship the devil, and as a derision among them, and a mark for every one of them to shoot at, and the drunkards to make songs of. This is the portion of them who deny the worship of the world, and the glory, and the favour, and the evil fashions thereof, and cannot fashion themselves to it, who are tempted to all these things. But it is no sin to be

tempted; but standing in the power of the Almighty God, ye will be enabled to stand against and above all the wiles of Satan. So dwell in the power of Almighty God, which carries through the wilderness, and through temptations, to the end, and gets the victory over all the carnal ordinances, and commands, and traditions of men; and He that overcomes, ascends above them all: and *He that overcomes shall sit down with Christ in his throne.* So every one must witness *Christ born in them*, passing through death to Him, through the world, through the law, through temptations, through the wilderness, and out of the world; and the Son of God ye will witness to arise, who doth overcome, who was born of God. And the same Spirit, that raised up Jesus Christ, the same Spirit raiseth you up, and quickeneth your mortal bodies; and he that hath not the same is none of His.

So examine yourselves, and see if ye have fellowship with Christ in his sufferings, and be brought to be conformable to Him in his death, and to have fellowship with Him in his temptations and reproaches, and buffetings, and scornings, and the contradiction of sinners, and to be spit upon as He was; and he that hath fellowship with Him in his sufferings, shall have fellowship with Him in his glory. And He that doth confess Him in this dark world, him will He confess before his Father and his angels; and he that doth deny Him in this world, him He will deny before his Father and his angels in the world to come.

Now to all you who are convinced, and have your understandings enlightened. Beware ye enter not into the *temptation to lust after the creature*, and give not way to the lazy, dreaming mind, for it enters into temptations. So there thou wilt be polluted with the pollutions of the world; then thou wilt be tempted to despair, and the

devil there gets power upon thee, if thou enter into temptations, and follow thy imaginations in going from the light of Christ within thee. And then thou judgest with evil thoughts; and he will come with his instruments, his evil angels, to tempt thee from God's worship to the false worship, suggesting that thou wilt lose thy credit or good name, or thy place, or thy authority, where thou art, except thou wilt bow to him: and every one will stare at thee, and thou wilt be gazed at, and wondered at. So if thy mind go from the light, and out of the fear of the Lord, then thou wilt consult with flesh and blood, which must never enter into the kingdom of God. And so the eye of thy mind will be turned out from God, and thou wilt come under the power of the prince of the air, which rules and reigns in the children of disobedience, and so under the dominion of Satan.

And then, though thou mayst have the praise of the world, and the glory of the world, yet, disobeying that which should have led thee into the kingdom of God, and from under the dominion of Satan, thy latter end will be worse than thy beginning. And in the world thou mayst have thy honour; and the fleshly man may be nourished, and thy glory and renown may grow again among the fleshly ones, who are gone out from God, and have disobeyed the light in them, which should have led them from under the dominion of Satan up to God, where there is joy eternal, where there are riches and glory eternal, and where there is comfort eternal; whose kingdom is for ever, whose dominion is an everlasting dominion. But thou, who forsakest the right way, goest into eternal destruction. Wo, wo is to thee! for the love of the world is an enemy to God; and he that loveth the world, *the love of the Father is not in him:* and

thou who settest thy hand to the plough, and lookest back, art not fit for the kingdom of God.

NO. XLVII.

To Friends in Cumberland, Bishoprick and Northumberland.

1653.

Take heed of judging the measures of others, but every one mind your own; and there ye famish the busy minds and high conceits, and so peace springs up among you, and division is judged. And this know, that there are diversities of gifts, but one spirit and unity therein to all, who with it are guided. And though the way seems to thee diverse, yet judge not the way, lest thou judge the Lord, and knowest not, that several ways (seeming so to reason) hath God to bring his people out by, yet are all but one in the end; that He may be looked to from all the *ends of the earth, to be a Guide and Law-giver;* and that none should judge before Him. Deep is the mystery of Godliness! therefore silence all flesh, and see that your own ways be clean; and as ye grow therein, the way of peace will be more prized by you, and the perfect bond ye will come to know; and all who are here established, shall stand in strength, when others fall, on the right hand and on the left.

Dear Friends, ye have long been convinced, and owned the Lord in word and form; and look for it, ye must be proved and tried, not only your faith and patience in persecution by the enemy without, (for that many of you have escaped,) but proved ye must all be with that which

is nearer, even a falling away amongst yourselves: and it is good, that the stedfastness of all should be known herein. For many are crept in unawares, who are *self-ended, slow-bellies, who love this world more than the cross of Christ, who are got high in the form, and have great swelling words*, which they can utter for their advantage in earthly things, deceiving the simple therewith, who are not yet got above the pollution of the world.

And thus is the Scripture fulfilled: *My little children, this have I written to you, that when ye see this come to pass, ye might not be amazed, as though some strange thing had befallen the church of God; but even the same that was of old, to prove you, and to perfect you against the devil: herein is he made manifest, that ye may know his wiles.* And great stedfastness shall it produce to all, who mind their standing upon Christ the Rock, and have salt in themselves to savour withal. But that which will not come to the everlasting foundation, is apt to be tossed to and fro with airy spirits, who are now gone out into the world, to deceive such, whose hearts look back after worldly things. Therefore stand with your minds girded up to God above the world, lest ye run in vain, and lose your crown; which no one receives, but he that continues to the end. G. F.

NO. XLVIII.

To Friends concerning judging.

FRIENDS, 1653.

To you all this is the word of the Lord: take heed of judging one another; judge not one another (I charge you in the presence of the Lord) with that which must be judged; neither lay open one another's weakness

behind one another's backs; for thou that dost so art one of Ham's family, which is under the curse. But every one of you in particular with the light of Christ (which He hath enlightened you withal) see yourselves, that self may be judged out with the Light in every one. Now, all loving the Light, here no self can stand, but it is judged with the Light; and here all are in unity, and here no self-will can arise, nor any mastery. And let there be no backbiting amongst you; but in love, ye that dwell in the Light, and see clear, speak to the others, whose minds are gone from the Light: else (as I said before) if ye do speak behind their backs, there will be the evil eye and filthy mind, which dare not speak to their faces. And so the same [mind] which doth condemn behind the back, is for condemnation; and so self should be judged first. Here ye will be kept watchful in the pure fear and love of God, and all self will be judged out from amongst you, which would be judging in secret, which is a work of darkness.

And take heed (I charge you all in the presence of the living God) of a feigned humility, and a feigned love, which is out of the Light, and then to use it as a customary salutation, or a formal gesture; which is all for condemnation, and to be kept out, being out of the Covenant. So see, that all your actings be in and from the Light; here ye will be kept clean and pure, and will come to be sealed in the everlasting Covenant of God with the Light *which comes from Christ.*

And again, I charge you all in the presence of the living God, not to suffer your minds to go out to contend with them who be not of the Truth, in that which is out of the Truth; both which are to be condemned with the Truth. For the same mind will boast and get up, which is out of the Truth, and reaches at things in the com-

prehension, though it lives not in it, but is excluded out of the Truth, and shall not enter; but is for condemnation.

Friends, I warn and charge you all, that there be no keeping of old things in store in the mind or memory, *heart-rising one against another*, or backbiting among you, or speaking evil one of another; but judge that out by the Light of Christ. G. F.

NO. LI.

To Friends, concerning the Cross of Christ, the Power of God, that leads out of the world, to the world that is without end.

1653.

The Cross being minded, it makes a separation from all other lovers, and brings to God; and the ground of evil thoughts comes to be opened; which cross overturns the world in the heart, and must be taken up by all who follow Jesus Christ, out of the world which hath an end, into the world which is without end. All the evil things of the world must be denied: for he *who loves the world, the love of the Father is not in him;* but where the world is standing, the cross is not lived in. But dwelling in the cross to the world, here the love of God is shed abroad in the heart, and the way is opened into the inheritance which fades not away; where nothing shall enter which is defiled. For God is not seen, but in the eternal Light, from whence all pure wisdom comes: this treasure is not seen, but with the spiritual eye; nor received, but with the pure in heart, and by those who dwell and abide in the eternal Light. But the carnal heart may get the words from them who had received the

wisdom, and who dwelt in the fear of the Lord; but they who live without the fear, may get their words, and yet know not wisdom's gate, from whence those words proceeded, having the old bottle. Watch all therefore, and see what ye do possess: for all who gave forth the Holy Scripture, who dwelt in the fear of God, they possessed the life, which those words proceeded from; and the secrets of the Lord were with them. Therefore all in your measure, which is of God, wait that it may guide your minds up to God, and follow it and not your evil desires, nor the lusts of the world; for the fear of the Lord will keep your hearts clean, and the true wisdom will be with you in the pure heart.

G. F.

NO. LVI.

To call the minds out of the creatures.

1653.

All friends of the Lord every where, whose minds are turned within towards the Lord, take heed and hearken to the Light within you, which is the light of Christ and of God, that by it your minds may be renewed, and by it turned to God, with that which is pure, to worship the living God, the Lord of Hosts, over all the creatures. That which calls your minds out of the lusts of the world, it will call them out of the evil affections and desires, and turn you from them, and set your affections above. And the same Light, that calls your minds, which were abroad, out of the world, the same turns them to God, the Father of light. Here the pure mind is known, and the pure God is waited upon for wisdom from above; and the pure God is served night and day,

and the peace which hath no end is enjoyed. For ye may have openings; but your minds going into the lusts of the flesh, here the affections are not mortified. Therefore hearken to that, and take heed to that, which calls your minds out of the vile affections, and the world's lusts, to have them renewed: the same will turn your minds to God; the same light will set your affections above, and bring you to wait for the pure wisdom from God from on high, that it may be justified. Wait all in that which calls your minds inward, and turns them to God; and here is the cross witnessed, that the mind shall feed upon nothing but the pure light of God, and on the living food which comes from the living God.

So, the Lord God Almighty be with you all, and keep you all in his strength and power, to his glory, over all the world, whose minds are called out of it, and turned to God to worship the Creator, and serve Him, and not the creature. And the light of God, that calls your minds out of the creatures, turns them to God, to an endless being, joy, and peace: here is a *seeing God always present*, who is not known to the world, whose minds are in the creatures, whose knowledge is in the flesh, and whose minds are not renewed. Therefore to you whose minds are called out of the creatures, and out of the world, and fading things, by the eternal light of God, the same eternal Light which hath turned it, and presented it to God, will bring you to see all these things, and those whose minds are abroad in the creatures.

So fare you well! and God Almighty bless, guide, and keep you all in His wisdom.

G. F.

NOS. LXIV. AND LXV.

To Friends in the Ministry.

1654.

All Friends, who are moved of the Lord to speak the word of the Lord, whom the Lord hath made to be his mouth, speak not your own words to feed the sensual part of man, in your own wills; for there God is not honoured, and wisdom is not justified.

Therefore be servants to the Truth, and do not strive for mastery, but serve one another in love. Wash one another's feet; take Christ for your example, that I may hear of no strife among you. Therefore mind not high things, but fear, and condescend to men of low degree; for the fear of the Lord keeps the heart clean, and the pure in heart sees God.

And friends, spread yourselves abroad, that you may be serviceable for the Lord and His Truth. And Him who was promised to be the Covenant of God to the Gentiles, and the New Covenant to the Jews, hold forth to them both; that all may know Him to be their Leader to God, and the prisoner to come forth unto Him.

Love the Truth more than all, and go on in the mighty power of God, as good soldiers of Christ, well fixed in His glorious gospel, and in His word and power; that you may know Him, the life and salvation, and bring up others into it. G. F.

NO LXXV.

1654.

Ye must do nothing for the Lord by earthly policy, nor trust to that; but wait in the power of the Lord God, and be ordered by that to his glory: ye will

never be right till then, and that must keep peace among you.

And take heed of high-mindedness, for that will puff up that part, which should not be exalted; and if that come up to rule, which is for judgment, then it will do hurt. But when He comes to reign, whose right it is, then peace and good-will is unto all men; and no hurt in all the holy mountain of the Lord is seen.

G. F.

NO. LXXIX.

To all Friends to abide in their callings.

1654.

To all dear Friends, who are called, who are enlightened, whose minds are turned from the world's worships and teachers, having your eye to the light and guide within, which is leading you out of this dark world, and your old, vain conversations, towards God, and the world which is without end; mercy and peace from God the Father be multiplied among you! Every one of you abide in your calling, waiting upon God, where He hath called you. And take heed of reasoning with flesh and blood, for there disobedience, pride, and presumption will arise; and there ye will grow up to be trees that bear no fruit, and as a fig-tree which beareth leaves, and no fruit, and as wells without water. O! therefore, mind the pure Spirit which would lead you out of this corruptible, heathenish, dark world, and its vain ways, and from destruction and death to life. And so the Lord God of power bless you, guide you, and preserve you on in your way to the holy city, being called out of the unholy city; for He that hath called you is holy. Now many are called, but few are chosen: O! therefore,

abide in that which hath called you up to Him, who is holy and pure.

So mind your present guide, and your present condition, and your call, what ye are called from, and what ye are called to; for whom the Lord hath called and chosen, are the Lord's free men. And so abide every one in your calling with God, where God hath called you, and there walk in newness of life, and not in the oldness of the letter; for he that turneth from Him that calleth, walks not in the life of God. And take heed of words without life, for they tend to draw you out of the power, to live above the Truth, and out of your conditions. And be ye all servants to the Truth, and diligent in your callings, and serve one another in love, in which you can wash one another's feet.

My little children in the Lord God Almighty, this is my joy, that ye be all ordered and guided by the mighty power of God, and dwell in it, and know it in one another, and know the voice that speaketh, and the sound of the words, and power of them. For words without power destroy the simplicity, and bring up into a form, and out of the obedience of the Truth. And therefore walk in the power of the Truth, that the name of the Lord God may be glorified among you. Therefore have salt in yourselves, and be low in heart; the light is low in you, and it will teach you to be low, and to learn that lesson of Jesus Christ, to the plucking down all the high thoughts and imaginations. Let no strife be amongst you, and let none seek for the highest place, for there is the separated pharisee; but be lowly-minded, condescending one to another in a low degree; and bear one with another in patience; and be not high-minded, but fear. And all who are servants, labour in love, as unto God, for the *earth is the Lord's, and the fulness thereof*;

and labour in singleness, as unto the Lord. And all who have families, rule in the power and love of God, that that love may be head among you: for the time is coming, that *it shall be, as with the servant, so with the master; and as with the maid, so with the mistress.* For it is one seed that hath raised them up with one power, out of one grave, one death; which Seed all the promises of God are to. So all Friends, this is to you who know the voice of the living God, and know your calling; stand fast, and waver not, lest you lose your recompense of reward; but stand fast, that ye may receive the recompense of reward. For God is just in all His ways, and abideth faithful.

Therefore, all Friends, mind that which is of God in you, who gives you food and raiment, and strength; that ye may gather strength, and flourish, and your souls delight themselves in fatness, and feed and eat of the abundance of riches with Him and from Him, who filleth all things; and of the daily bread which cometh from above, which none can feed upon but who are above the world; for who are below never could nor would, but are ready to stone them that confess they eat of the bread of Life, and would give of it to them. Dear Friends, wait upon the Lord, that all of you may grow up in the inward man, and be comforted and cherished there, in the things that be eternal.

And stand in the will of the Lord, and be obedient to Him; and the grace of our Lord Jesus Christ, which teacheth you to deny all ungodliness and worldly lusts; that grace fill and establish your hearts, that your hearts may grow up in that grace to God, from whence all gifts and graces come. *Amen.* G. F.

NO. LXXX.

To seek the kingdom of God first.

1654.

Friends, seek the kingdom of God first, and the righteousness thereof; and those things, *what ye shall eat, and what ye shall drink, and wherewith ye shall be clothed*, will be added, and will follow. Therefore take no thought what ye shall eat, not what ye shall drink, nor wherewithal ye shall be clothed; for the Gentiles seek after these things, who seek not after the kingdom of God, and the righteousness of it: but seek ye first the kingdom of God, and the righteousness of it. And consider the lilies of the field, and who clothes the earth with grass, and who feeds the young ravens when they cry. And the kingdom of heaven being sought after, and the righteousness of it, he that is here, lives out of the creatures up to the Creator, which distinguishes him from the people of the world, who take thought (which thoughts they live in) *what they shall eat, what they shall drink, and what they shall put on.* And they that be there, are out of the wisdom of God, which the saints are in, that have sought and found the kingdom of God and his righteousness; which wisdom brings them to use the creatures to his glory; whether they eat, or whether they drink, all is done to the praise and glory of God. Such as abide there can do nothing against the Truth, which Truth hath made them free indeed; who are come into the kingdom of the dear Son of God, which is without end, who reigneth over the kingdoms of the world.

G. F.

NO. LXXXII.

1665.

See, that there be no slothfulness amongst you, but all keep in diligence and liveliness; for he that is slothful, and gets the form, may have an easeful mind, but is an evil example. And all such must be judged with the Light, that they may come to know the servant's place, and be diligent. And such who have gone up and down a begging, if ye have received any such amongst you, with the Light which hath convinced them, see that they be kept in diligence, and not suffered to wander, but be kept in obedience to the Light, to receive the wisdom from God, how to labour in the creation; and see that they have things decent and necessary, and their nakedness covered, that no reproach nor shame may come upon the Truth, amongst such as are without; but that with the Light all such may be condemned, who act contrary to it. That in the Light which condemns the world, ye may walk, and receive the light of the Son of God, which the world stumbles at, which is their condemnation, and in which the saints have unity. And all being kept diligent, and walking in the Light, there will be no slothfulness; and then none shall have self ends in receiving any, but those ends shall be judged with the Light which is eternal.

G. F.

NO. LXXXIII.

London, *the 15th of the Third Month*, 1655.

Dear Friends,

In the eternal Truth of God, ye whose minds are turned towards God by the light of Jesus Christ, meet often together in the fear of the Lord, and take heed to

the Light, that with it all your minds may be kept up to God, from whence it comes. And in all your meetings wait low in his fear, that ye may come to know the life and power of Truth one in another. And all ye whom the Lord hath made overseers over his church in your several places, be faithful to the Lord, and watch over the flock of Christ with all diligence: ye which are strong, watch over the weak, and stir up that which is pure one in another; see that all your meetings be kept in order: be faithful unto the Lord, where He hath set you, and you shall not lose your reward. Servants, be faithful unto your masters, not with eye-service, serving them as men-pleasers, but in singleness of heart, as unto the Lord; that ye may come to undo the heavy burdens; being faithful in your places, where the Lord hath set you; there is your right service. And take heed of forward minds, and of running out before your guide, for that leads out into looseness; and such plead for liberty, and run out in their wills, and bring dishonour to the Lord; and the unbridled will gets at liberty, and an exalted spirit gets up, and pride and haughtiness, and high words. And such are they, who add to the burden, and do not take it off. Therefore all wait low in the fear of the Lord, and be not hasty nor rash, but see the way be made clear; and as the Lord doth move you, so do, and return with speed (when ye have done) to the place where ye were abiding, and be faithful there; that the truth of God be not evil spoken of through you, as they speak of vagabonds and wanderers; that it may not be so amongst you: for such are vagabonds and wanderers, which run before their guide. And, masters, rule over your servants in love, with all diligence and meekness, knowing that ye have one Master in heaven. And Friends, in all places where any do go

abroad, as they do pass by, examine them, *whither they are going, and what about?* And if they cannot give a good account, exhort them to return back, and abide faithful in their places, until they see their way made clear. So farewell in the Lord. The eternal God of power and wisdom direct and guide you to His eternal praise, that His name may be honoured and glorified in you and through you all! Be diligent every one in your places, where the Lord hath set you, for the work of the Lord is great; and God Almighty keep you to be faithful labourers in his work.

From one who is a lover of your souls, and whose care is over the Church of God, that it may be kept in order, and that all that are guided by his Spirit, may be led into all good order. G. F.

NO. XCII.

1655.

All friends and brethren every where, that are imprisoned for the Truth, give yourselves up in it, and it will make you free, and the power of the Lord will carry you over all the persecutors. For since the beginning hath this persecution got up; therefore live and reign in that power, which remains when the other is gone; and in that ye who are suffering for reproving sin in the gate, will have peace and unity with God, and one with another. Be faithful in the life and power of the Lord God, and be valiant for the Truth on the earth; and look not at your sufferings, but at the power of God; and that will bring some good out of all your sufferings; and your imprisonments will reach to the prisoned, that the persecutor prisons in himself. So be faithful in your sufferings in the power of the Lord, who suffer now by a false priest-

hood for his tithes, oaths, temples, which have got up since the apostles' days. For as the apostles and true Christians suffered for denying the Jewish temple, priesthood, tithes and oaths, so ye do by the false, and amongst the apostatized Christians, who are got up since the apostles' days. So the power, and life, and wisdom of the Lord God Almighty keep you, and preserve you, to finish your testimony to the end, that you may witness every one of you a crown of life eternal, in which ye may sing praises to the Lord, and in that triumph! and so, be faithful in that which overcomes, and gives victory.

G. F.

NO. XCVII.

To a Friend.

1655.

In the will of God, stand, with thy own will offered up, as His was, who said, *Not my will, but thine, be done.* And beware of striving in thy own will against the eternal Providence and Power, which is now working invisibly, cross and contrary to all the powers of darkness. And wait in the fear of the Lord, that thou mayst know thy duty to the Lord, whose everlasting love is to thee; whose blessing reacheth unto thee, if thou be faithful with faithful Abraham, who received the blessing, and to his seed after him. So beware, lest through thy forwardness and rashness thou bring the curse upon thee, and so break thy peace and covenant with the Lord God. The everlasting God give thee faith in Christ Jesus, in whom the promise is yea and amen.

G. F.

NO. CII.

FRIENDS, 1655.

Encourage not your wives nor children in the world's honour; for that in you which would do so is carnal, and the carnal mind is not subject to the law of God. If ye do mind that which is of God in you, it will draw you up to God, out of the world's honour, and friendship, and words, and ways, and fellowships, and preferments, customs and fashions, up to God's everlasting kingdom, where is everlasting joy for evermore.

G. F.

NO. CIII.

To keep to the witness of God.

FRIENDS, 1665.

Take heed of darkness, or going beyond your bounds or limits, but keep in God's fear, that ye may receive His wisdom from above, that with it ye may order all things to His glory, answering the witness of God in every one, keeping in godly sincerity and simplicity, meekness, patience and humbleness, justice, truth, and mercy; and this graceth a government, and is a praise to them that do well, and is a terror to them that do evil: and then ye will have the just weight, and measure, and balance, and true understanding, to answer the just principle of God in every one.

Bow and submit yourselves to the power of the mighty God of heaven and earth, and to no deceit; and take heed of bringing any into it. And take heed of respecting persons in judgment; and that is the way to obtain favour from the Lord, and his blessing. *From him who loves your souls' eternal peace and good.*

G. F.

NO. CIV.

All friends every where, dwell in the power of the Lord God, and live in it; for that brings all your souls into peace, into oneness, into God, from whence they come, who hath them all in His hand. And in the power ye will all come to feel the end of words, the life, from which all words of truth were given forth; and all hasty, rash, loose, lustful spirits, the power will strike down, for they beget nothing to God, but go out of his dread. Therefore this is the word of the Lord God, and a charge unto all friends upon the earth, to dwell all in His power; then His dread, fear, terror, and majesty will be with you, and amongst you all, to cleanse, wash, water, regenerate, and sanctify every one's vessel, who will be thereby fitted for the Lord's use. So that the power being lived in, it keeps you over all the world in the dread and majesty of Truth, in cleanness and newness of life; and to know the wrath of the Lamb against all his enemies. And the power of the Lord God will strike down the lust, that causeth pride, strife, and contention; it will bring you to live in love and unity one with another, and to know the kingdom of the Most High, that stands in power, ruling in you all. And all your mortal crowns it will lay down, and will raise up the Seed, and bring life and immortality to light; where the crown that is immortal is known, and the glory, that fadeth not away, is possessed.

And all friends, in the life and power that stands in God, dwell, that ye may have unity with God, and one with another, and feel his presence among you. And the seed, and life, and power and wisdom of Christ, know in you all, and one in another. And the Lord God Almighty preserve you, and keep you in His power, life, and dominion, which lets you see Him who was in

the beginning, before the world was made; that nothing may rule, but life itself; that ye may feel God's presence in you and with you, that truth and life may spread over all the world. So the Lord God Almighty preserve you in the life, and power, and wisdom of God, that ye may all be ordered to His glory.

G. F.

NO. CV.

Concerning the Light.

1655.

All friends every where, keep your meetings, waiting in the light which doth come from the Lord Jesus Christ; so will you receive power from Him, and have the refreshing springs of life opened to your souls, and be kept sensible of the tender mercies of the Lord. And know one another in the life, and in the power, which comes from the Lord Jesus Christ, who is your Light, who is your Life; that ye may all in the life see Christ to reign in you, who is the Truth, from whence ye have light. Here the old serpent is chained, and put into the bottomless pit, and Christ is known to reign, and ye to reign with Him; heirs with Him, joint heirs, and heirs of God. Here is the dominion received and witnessed of the world that is without end, and the promise of life from the Father of life, to you who are turned to the Son, who is the way to the Father, who is the Mediator between the Father and you. All wait to receive the everlasting Priest, the everlasting Covenant of God, of light, life, and peace; into which Covenant, no sin, no darkness nor death comes; but the blessing of the only wise God, the Father of Life, here is known, where no earthly man can approach. But he that is of God, knows

God's truth; and he that is of the devil, doth his lusts, who was a murderer from the beginning, in whom is no truth, who in it abode not. So he it is that speaks a lie, and speaks of himself, and not God's word; for he is out of the truth. But ye that be turned to the light, walk in the light, walk in the truth, where no darkness is; with which light, that never changeth, ye may come to see that which was in the beginning, before the world was, where there is no shadow nor darkness. In which light as you wait, ye will come to receive into your hearts the word of faith, which reconciles to God, and is as a hammer, to beat down all that is contrary; and as a sword, to divide the precious from the vile; and as a fire, to burn up that which is contrary to the precious: which word is pure, and endureth for ever; which was in the beginning, and is now again witnessed and made manifest.

So, friends, keep your meetings; and as ye are moved of the Lord, be obedient to Him, and keep your habitations. And be not troubled: but look at that which giveth you to see over the world. So the Lord God Almighty preserve you all to his glory! *Amen.*

G. F.

NO. CIX.

FRIENDS, 1656.

Keep to patience, this is the counsel of the Lord to you. Do not judge one another behind one another's backs, nor speak evil one of another; for that it is which soweth enmity among brethren. And do not judge one another before the world, for that it is which is in the extremes, passion and hastiness; and there you do let in the world's spirit to rejoice over you, and that is out of the patience, and love, and wisdom, and fear of God and

his Truth. And every one dwell in the seed and life of God, and in that know one another; and meeting together in that, ye may see the Lord Jesus in the midst of you. And friends, go not into the aggravating part to strive with it, lest you do hurt to your souls, and run into the same nature; for *patience must get the victory*, and it answers to that of God in every one, and will bring every one from the contrary. So let your moderation, and temperance, and patience be known to all. And friends, keep out the worldly-wise part, which enters into the earth, and the apprehensions of words; but let innocency be the garment, and truth and simplicity the covering: then in the innocency ye will have unity, where there is no evil thought, but love that thinks no evil. Therefore cover one another's nakedness; let all things be done in love, and that will edify: and let the weight and preciousness of Truth be in your eye, and esteemed above all things by you. For here is my grief, when I hear any thing amongst friends, that hinders their unity, and makes a breach, whereby the wrong gets ground. Therefore all ye who have known the power of the Lord God, and have tasted of the Seed of God, live in that in which ye come to have unity, that that part may be kept down. And the wrong eye, that looks out at one another's weaknesses, that must be kept under, even that, where the heat, and the burnings, and the enmity is. Therefore, if there be any nakedness in any, or among any, cover that, and come all to the Seed of God in your own selves; for in that is the virtue to heal, yea, all nations. Slaughterings, wounds, and cuttings are the other weapons in the other part, which is out of that Seed of God whose end is peace; in which is the unity, which is the top-stone over all enmity, and bruiseth it all down.

I am a lover of your soul's eternal good, peace, and unity, in the kingdom that stands in that power which hath no end. G. F.

NO. CXIII.

To a friend in the Ministry.

DEAR BROTHER, 1656.

Mind the Lord, and stand in His will and counsel. Look not forth at time nor place, but at thy Father's house, wheresoever thou art. And dwell in the pure measure of God in thee, and there thou wilt see the Lord God present with thee. For the bringing forth many out of prison, art thou there set; behold, the word of the Lord cannot be bound. The Lord God of power give thee wisdom, courage, manhood, and boldness, to thresh down all deceit. Dear heart, be valiant, and mind the pure Spirit of God in thee, to guide thee up unto God, to thunder down all deceit within and without. So farewell! God Almighty keep you all!

G. F.

NOS. CXIV. AND CXV.

DEAR BRETHREN, 1656.

In the mighty power of God go on, preaching the Gospel to every creature, and discipling them in the Name of the Father, Son, and Holy Spirit. In the Name of Christ preach the mighty day of the Lord, to all the consciences of them who have lain long in darkness and under its chain, where the light shined, but the darkness could not comprehend it. Go on to plant a vineyard, and to plough, that ye may eat the fruit

thereof; and to plant in hope, and to thresh in hope: that ye may be made partakers of your hope, and to thresh out the corn, that the wind may scatter the chaff, that the corn may be gathered into the barn. So, in the power of the Lord Jesus Christ preach the everlasting Gospel, that by his power the sick may be healed, the leprous cleansed, the dead raised, the blind eyes opened, and the devils cast out. In the Name of the Lord Jesus Christ go on, that that of God in all consciences may witness, that ye are sent of God, and are of God; and so according to that speak, to bring up all unto the Head, Christ, and into the life, which gave forth the Scriptures; for there is the unity, and out of it is the confusion.

Sound, sound the trumpet abroad ye valiant soldiers of Christ's kingdom, of which there is no end! all the antichrists in the kingdoms of fallen men are up in arms against Christ. G. F.

NO. CXVI.

Concerning Judging in Meetings.

FRIENDS, 1656.

Do not judge one another in meetings, ye that do minister in the meetings; for your so doing hath hurt the people, both within and without, and ye have brought yourselves under their judgment. And your judging one another in the meetings, hath emboldened others to quarrel, and judge you also in the meetings. And this hath been all out of order, and the church-order also. Now, if ye have any thing to say to any, stay till the meeting be done, and then speak to them in private between yourselves, and do not lay open one another's weakness; for that is weakness, and not wisdom to do

so, but is for want of love that beareth all things; and therefore let it be amended.

Friends, if any amongst you have movings to do any service for the Lord, when they have done it, let them return again with speed to their habitation, and there serve the Lord in their generation, that no slothfulness may be amongst you. But all keep in diligence, that no occasion may be given to any to speak evil of the Truth; but that ye may answer that of God in all. So, give no offence, for woe is to those by whom offences do come; yet *quench not the Spirit.* G. F.

NO. CXX.

DEAR FRIENDS, 1656.

Exhort all your families at times and seasons, whether they be servants or children, that they may be informed in the Truth. For when ye were professors, many of you did exhort and instruct them in the form, when ye had not the power: and therefore now being brought into the Truth, ye should be more diligent to exhort, admonish, and instruct them. G. F.

NO. CXXI.

To Friends, to take care of such as suffer for owning the Truth.

FRIENDS, 1656.

In the wisdom and power of God dwell, by which all things must be ordered to his glory, in which ye may do all things to His glory; and that with the wisdom of God ye may order and preserve the creation, and every thing that is good. And if any servants be convinced,

and turned from their places for Truth's sake, friends to be tender to them, that they be not lost; but that they may be preserved. And if any soldiers be put out of the army for Truth's sake, that they may be nourished and cherished; or any children be turned from their parents, or believing wives from their unbelieving husbands, that they may be admonished to walk wisely towards them. And that all prisoners, that have but little of their own, there may be care taken for them, *and for the lame and sick.* And that, if any Friends be oppressed any manner of way, others may take care to help them: and that all may be as one family, building up one another, and helping one another.

And every one be obedient to the life and power of the Lord God, and that will keep you from being as a wilderness; but be faithful and still, till the winds cease, and the storm be over. G. F.

NO. CXXIII.

DEAR FRIENDS, 1656.

In Adam in the fall are all the inward foul weather, storms, tempests, winds, strifes; the whole family of it in confusion, being all gone from the Spirit and the witness of God in themselves, and the power, and the light; in which power, light, and Spirit, is the fellowship with God and one with another, through which they come out of Adam in the fall, into the second Adam that never fell, the quickener, who awakens old Adam's children out of their sleep of sin, and brings them out of his ways up unto Himself, the way, Christ; and out of and from the teachers, and priests, and shepherds, &c., that change and fall, to the Priest, Shepherd, and Prophet, that

never fell or changed, nor ever will fall or change, nor leave the flock in the cold weather, nor in the winter, nor in storms or tempests; nor doth the voice of the wolf frighten Him from his flock. For the Light, the Power, the Truth, the Righteousness, did it ever leave you in any weather, or in any storms or tempests? And so, his *sheep know his voice, and follow Him*, who gives them life eternal abundantly; who saith to all that are dead in Adam, *I am come* (mark), *I am come, that ye* (dead in Adam) *might have life.*

Christ the second Adam is come, that the dead in the first Adam might have life, and might be quickened; and that *they* might be awakened to righteousness, who are asleep in the unrighteousness. And so, he doth invite all Adam's posterity to come to Him, that all through Him might believe, and come to light, and come to life, and come up into peace and rest; for in the second Adam ye have peace, ye have rest. So, they have no peace nor rest in the old Adam in the fall; but in the second Adam, Christ, that never fell, is the rest, and the peace, and the life. G. F.

NO. CXXVII.

All Friends every where, do not delight in apparel, do not delight in the creature more than the Creator. Trust not in uncertain riches, which fade and pass away; but trust in the living God, and love the riches that endure, and fade not away. Delight not in the world that ends, but in the world that hath no end; that there ye may all come to have an assurance of the endless life.

G. F.

NO. CXXVIII.

To all Friends, to keep in the power of God, out of the cares of the world.

ALL FRIENDS, 1656.

To that which is pure, take heed that all your minds may be kept up to God, who is pure; that as the lily ye all may grow, and receive wisdom from God, how to use the creatures in their places, to the glory of Him that created them. For woe is unto you, that *lay up for the latter day* with covetousness; ye act in that nature contrary to the light, taking thought for to-morrow, *what ye shall eat, and what ye shall drink, and what ye shall put on.* Look at the life, which is more than food, and the body, which is more than raiment; and consider the lilies and ravens, and who feedeth them, and clotheth the earth: that ye may stand in the faith, and with it may come to see Him who is invisible. And that keeps down the covetous and the fleshly principle, and that which would run out into the observation of days: and that keeps the life up, out of the earth, and keeps from trusting in the riches, that be uncertain, and brings to trust in God, who is living, who is the condemner of all the gods, who have eyes, and see not; who keep people under their dominion from the light. But all who take heed to the light see God, who is living, who seeth all things.

G. F.

NO. CXXXI.

1656.

Friends every where, dwell in the power of the Lord God, which is without end, in which ye may all have unity. And take heed of striving about earthly things,

that with the wisdom of God ye may come to be ordered, and order the creatures by that by which they were made and created, that by it ye may know yourselves to be governed. And after riches do increase, take heed of setting your hearts upon them, lest they become a curse and a plague to you. For when ye were faithful at the first, the world would refrain from you, and not have commerce with you; but after, when they saw ye were faithful and just in things, and righteous and *honest in your tradings and dealings*, then they came to have commerce and trade with you the more, because they know ye will not cozen them, nor cheat them: then ye came to have greater trading, double than ever ye had, and more than the world. But there is the danger and temptation to you, of drawing your minds into your business, and clogging them with it; so that ye can hardly do any thing to the service of God, but there will be crying, *my business, my business!* and your minds will go *into* the things, and not *over* the things; and so therein ye do not come into the image of God, in which is dominion. And so, when your minds are got into the riches, and cumbered therewith, ye go back into that ye were in before. And then if the Lord God cross you, and stop you by sea and land, and take your goods and customers from you, that your minds should not be cumbered; then that mind that is cumbered, it will fret, being out of the power of God.

And all Friends, take heed of jars and strife, let not that harbour in your bosoms, lest it eat out the good in you, and ye come to suffer in your own particulars. Therefore dwell in love and life, and in the power and Seed of God, which is the honourable, royal state. And all that speak or preach abroad, see that ye be in the life, and power, and Seed of God, which will edify the body;

and not in a brittle, peevish, hasty, fretful mind; but dwell in that which keeps down the contrary, that *that* may speak, which edifies the body in love. And all take heed of vain words, and tattling idle words, but every where stop such, that love may continue in the body, and that the Seed may spread over all, that unity may be kept. And all Friends every where, if Friends be poor, and in want, or in prison, in wisdom relieve and cherish such. Keep your meetings in the power of the Lord God, that all uncleanness whatsoever may, by the power of the Lord, be brought down and rooted out; and that such have no rule nor authority amongst you, though they be never so fair or excellent of speech: but let all such be brought under by the power of the Lord God, who is to reign over it; that in the sweetness and unity ye all may be brought to be a sweet savour to the Lord God, and in the hearts of one another.

And all Friends every where, take heed of wronging the world or any one in bargains, or overreaching them. Take heed of slothfulness and sleeping in your meetings; for in so doing ye will be bad examples to others, and hurt yourselves and them. And all take heed of going up and down (to minister) but as ye are moved of the Lord God, or to speak in meetings, or any other places; for travelling, to such, is dangerous, to lift them up, going amongst settled meetings. For there is a difference betwixt Friends going into the world, and of coming among them that are come to silent meetings, and to feed there; for that which may be seasonable to the world, may not be to them. And in the wisdom of God all dwell, that to Him ye may be a sweet savour, and a blessing in the hearts of all people; that nothing may rule nor reign amongst you, but the Seed itself, and the life of God. G. F.

NO. CXXXVII.

DEAR FRIENDS, 1657.

Let God's wisdom have the stay of your minds, and let it be the end of all your words: beware of that spirit which leads out of it into any thing. There is a day coming, wherein some may wish that they had walked in wisdom, as touching the weaknesses of others; for what know ye who may stand, or who may fall in the day of God's trial? Then, many who have been unstable, may wish that they had kept their secrets in their bosoms, and in God's wisdom sought to restore all and not to scatter, as that spirit doeth which cannot bear and cover the weaknesses of others who are yet in the wilderness, where the trials are many. I have seen a great danger in this thing, wherefore beware of that spirit that cannot bear or forgive others; for that which cannot, will *discover* rather than *cover*, and bring a cloud over many wheresoever it is received, and raise the contrary in many, and vail the *just* [it may be in whole meetings,] for want of wisdom to be staid in the meek spirit, which tries all spirits, and gives clear sight of things. For want of this, many may be cast by and scarce ever restored again.

Therefore I say tread over the *dead*, and that which works in that nature, and reach to the witness in all; so will ye stand for God, and God will bless you in the day of trial. G. F.

NO. CXXXVIII.

FRIENDS, 1657.

Ye that are the prisoners of the Lord Jesus Christ in outward bonds, who witness Him by whom the world

was made, who is the King of saints, and who are His, and come under His dominion and government, *ye are not your own;* but purchased with his blood, which washes and makes you clean, and justifies, whose bodies are his temple. Though He suffers you to be imprisoned, yet in His power your bodies are kept, and your spirits also; ye standing witnesses for your Master, for your King, for your Prophet, for your covenant of light, for your wisdom of God, (Him by whom all things were made,) for the word and power, by which all things were made and upheld against the powers of darkness, which cannot bind, stop, nor limit the unlimited power, which is over it, and comprehends it. Therefore mind the word of God, ye children of the Light, mind the word of the Lord, which is as a hammer, and as a fire, and sharper than a two-edged sword. And ye who are the Lord's, are not your own; but they who are in their own time, see not the time which is in the Father's hand; their time is always, and they do their own works, and not the works of God, which the Son of God did. G. F.

NO. CXLI.

To Friends, to gather up their sufferings, and lay them before the Judges.

1657.

All Friends every where, that are in any sufferings, let your sufferings be gathered up together in every county, ye that have suffered by justices, or constables, or bailiffs; let your names be set to your sufferings, and a name or two to witness them, and the names of them that caused you to suffer. And after that ye have gathered up your sufferings in every county, in the county where the

judges come, let your sufferings be laid before them who are sent forth from the head and heads of the nation; (for a nation is to be governed as a family in justice, and truth, and judgment, and righteousness:) for he that is the head in the nation, gives forth his charge to the judges; for they are all as his servants. The judges come forth into the several counties, and the counties are as their families, and they give forth their charge to the justices, sheriffs, juries, bailiffs, constables. The justices and sheriffs of the counties are to look to their places, as to their families; chief constables and other constables in their places, as to their families: and the constable to look to his town, as to his family. The judges give charge to all in their places. Now, where these do not judge and do justly, where sheriffs, juries, constables, do not do justly, righteously, or equally; let the sufferings be gathered together, short and true, and an account of their actions that have not been just and righteous, who caused the righteous to suffer, and truth to fall in the gates, and in the streets, that equity cannot enter. Gather up such your sufferings in every county, that suffer by the unjust and unrighteous, and deliver them to the judges, that they may see it; that they may judge justly, and see what is done in the family, to whom they give their charge, and what their master's servants have done, justices, sheriffs, constables. And if the judge that sits in the gate will not judge righteously, nor plead the cause of the innocent, nor help the helpless, nor break the jaws of the wicked, that tear and rend the innocent, God, who is just, is ready to plead their cause, and to judge and cast out the unjust judges.

And let a copy of all your sufferings, which are delivered to the judges in every county, be kept, and sent up to him that is the head in the nation, who sends

forth the judges as his servants, that he may see, measure, and weigh, how unrighteously they have judged, and what his servants have done, who cause the dividing of his family. So that these things being laid upon the heads of the nation, they may feel and see that God's judgments are just; and will come upon them, if they do not judge justly, and do not measure righteously, and do not weigh truly. G. F.

NO. CXLVIII.

An Exhortation to fervent Prayer and stedfast Faith, in time of the greatest troubles and exercises.

1657.

O my dear friends and brethren every where! let all your cries and prayers be to the Lord in singleness of heart, in his Spirit and power, and in belief in God through Christ, to receive what ye pray for! For the Lord's ears are open to the cries of His poor and afflicted ones. So, day and night let your cries be to Him, who will keep you in all distresses. For in your afflictions Christ is afflicted, and in all your oppressions He is oppressed, and in all your imprisonments He is imprisoned, and in all your sufferings He suffereth, and in all your persecutions He is persecuted: *Saul, Saul, why persecutest thou Me?* said Christ.

And be moderate and chaste in all your families, and in all your imprisonments keep in the fast to the Lord, which breaks down the bond of iniquity, by which every one's health groweth. And ye may also see, how Christ Jesus encourages to pray, (Mark xiii.) "Take ye heed, watch and pray: and what I say unto one, I say unto all, watch." And in Luke xi. 5—13, wherein He further encourages to pray, where Christ saith: "Which of you

shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves, for a friend of mine in his journey is come to me, and I have nothing to set before him. And he from within shall answer and say: Trouble me not, the door is now shut, and my children are with me in bed, I cannot rise and give thee. I say unto you, though he will not rise, and give him, because he is his friend, yet because of his importunity he will rise, and give him as many as he needeth. And I say unto you, ask, and it shall be given you: seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." And upon this Christ encourages to knock, pray and seek: for "if a son shall ask bread of any of you, that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent; Or if he shall ask an egg, will he give him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him." And further he encourages to pray, Luke xviii. "He spake a parable unto them, that men ought always to pray, and not to faint, saying: There was in a city a judge, that feared not God, neither regarded man. And there was a widow in that city, and she came to him, and said, avenge me of mine adversary; and he would not for a while. But afterwards he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, hear what the unjust judge saith; and shall not God avenge his own elect, which cry day and night unto Him, though he bear long with them? I tell you, that He will avenge them

speedily." Here mind the promise of Christ, that doth not change, but will be fulfilled.

And Christ distinguishes in a parable between a pharisee, who was a public praying man, and a publican, that stood afar off, and cried for mercy; who, being in the fear, was more justified than the pharisee, who was in the public praying. So pray in the Spirit and in the faith, nothing wavering nor doubting. And seek and watch in the spirit, every one in your measures that ye have received, and therein to be preserved; and Christ the life will open to you. So ask in faith, that gives the victory over the wavering, doubting nature. And whatsoever ye ask believing, it will be given unto you; it is Christ's promise, John xiv. 13, 14. For Christ saith, "Whatsoever ye ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. If ye love me, keep my commandments." So, every one's prayers are assured unto them, and their requests effectual in their obedience, and loving Christ, and keeping his commandments.

G. F.

NO. CLI.

FRIENDS, 1657.

There was a time, when the apostles preached Christ that died at Jerusalem; and they witnessed Him forth, and brought for proof the prophets' testimonies, which prophesied of Him. And they that preached Christ's sufferings at Jerusalem, showed the fulfilling of the prophets and the law, and all that was written of Him. And afterwards the apostles preached Christ the substance (the end of the types and figures) amongst them that had the prophets' words, and the law, and the outward temple;

and they showed them out of the prophets' words, and out of the law, that that was the Christ, who died at Jerusalem, and suffered without the gate.

And then there was a time, that the apostles preached Christ in them, to them that did believe, and had received Him: *Know ye not that Christ is in you, except ye be reprobates?* And, *Christ in you the hope of glory:* and, *If Christ be in you the body is dead:* and, *They that are Christ's have crucified the affections and lusts, and all things are become new.* But this was spoken to them that believed, who were the saints; to them Christ in them was preached, the substance of what the prophets prophesied of; and to believe in Him who was risen, the resurrection: but to the world the apostles preached repentance, and to believe in Jesus Christ; and taught faith towards God. But to them who were redeemed out of the world, in and to whom the Son of God was made manifest, (who were brought to God, the Judge of all, and to the church in God, and to the innumerable company of angels, and to the spirits of just men, who were made perfect in Him through faith towards God,) preaching repentance and the doctrine of baptism was needless, in whom it was fulfilled, to and in such as were brought to God: He that can receive this, may, for to it there is no private meaning.

There is a time of preaching faith towards God; and there is a time to be brought to God: but such as are here, deny the first priesthood, and witness the second with the Eternal Spirit of God; who witnessed Him without father or mother, a priest for ever, after the order of Melchisedech. G. F.

NO. CLIII.

To Friends beyond Sea, that have Blacks and Indian Slaves.

DEAR FRIENDS, 1657.

I am moved to write these things to you in all the plantations. God that made the world, and all things therein, and giveth life and breath to all, is the God of the spirits of all flesh, and is *no respecter of persons;* but whosoever feareth Him, and worketh righteousness, is accepted of Him. And He hath made *all nations of one blood*, to dwell upon the face of the earth, and his eyes are over all the works of his hands, and seeth every thing that is done under the whole heavens; and the earth is the Lord's, and the fulness thereof. And He causeth the rain to fall upon the just and upon the unjust, and also He causeth the sun to shine upon the just and the unjust; and He commands to love all men; for Christ so loved all, that He died for sinners. And this is God's love to the world, in giving his Son into the world, that whosoever believeth in Him should not perish. And He doth enlighten every man that cometh into the world, that they might believe in the Son. And the gospel is preached to every creature under heaven; which is the power that giveth liberty and freedom, and is glad tidings to every captivated creature under the whole heavens. And the word of God is in the heart and mouth. For Christ is given for a covenant of the people, and a light to the Gentiles, and to enlighten them; who is the glory of Israel, and God's salvation to the ends of the earth. And so, ye are to have the mind of Christ, and to be merciful, as your Heavenly Father is merciful.

G. F.

NOS. CLXI. AND CLXII.

O Friends! 1658.

Do not die from the good, through the wantonness of fleshly lusts, neither be choked with the cares of this life, nor fear the shearers, neither let the heat scorch your green blade; but dwell under the shadow of the Almighty, who will shade you from the heat and cold. Neither be cumbered nor surfeited with the riches of this world, nor bound, nor straitened with them, nor married to them; but be free and loose from them, and be married to the Lord. The sufferings in all ages of the righteous and just were, because they could not join to the nation's vain worships, evil customs, rudiments, traditions, and carnal inventions, but joined to the Lord, and not to them; and therefore they suffered, and kept single to the Lord God in following Him and his Truth, and living in it, the *Amen*, the crown, life, virtue, and righteousness, that floweth over all, in which the righteous have peace.

When ye do judge of matters, or when ye do judge of words, or when ye do judge of persons, all these are distinct things. A wise man will not give both his ears to one party, but reserve one for the other party, and will hear both, and then judge. G. F.

NO. CLXVI.

Dear Friends, 1658.

My love is to you all. Live in the Truth, which ye first received; that it may be your crown, and your clothing. And dwell in love, and peace, and unity one with another in the Truth of God, which the devil is out

of: and keep your meetings in the Name of Christ Jesus, that never fell; and then ye will see over all the gatherings in the fall. And all know one another in Him, who is the substance, and Him to be your Way and Teacher, Priest and Prophet; and then ye will see over all the false ways, prophets, priests, and teachers. Be faithful to God, every one in your measure of light, life, and truth; and keeping your habitations in the Truth, and in the light and life, then ye will see over Adam and Eve, their sons and daughters' habitations in the fall, who cannot abide the truth, light, and life in the inward parts. Therefore they are not in peace one with another, being not in the habitation that Adam was in before he fell, nor in Christ, that never fell, in whom the saints sit down, in the life, Christ, *who was with the Father before the world began.*

And so, live in the substance, which is the Seed, Christ, who ends the prophets, first covenant, first priesthood, and all the types, and figures, and shadows given after the fall. G. F.

NO. CLXVII.

My Dear Friends, 1658.

Be not carried away by good words and fair speeches, nor the affectionate part, which is taken with them; but every one have hold of the Truth in yourselves, and the life, and light, and power of the Most High, by which ye may be staid upon Christ, your bread of Life: He is the staff of your heavenly and eternal life. Now Friends, who have denied the world's songs and singing, sing ye in the spirit and with grace, making melody in your hearts to the Lord. And ye having denied the world's formal praying, pray ye always in the spirit, and

watch in it. And ye that have denied the world's giving of thanks, and their saying of grace, and living out of it; do ye in every thing give thanks to the Lord through Jesus Christ. And ye that have denied the world's praising God with their lips, whilst their hearts are afar off, do ye always praise the Lord night and day, and from the rising of the sun to the going down of the same, praise ye the Lord. And ye that have denied the world's fastings, and *their hanging down their head like a bulrush for a day, who smite with the fist of wickedness*, keep ye the fast of the Lord, that breaks the bond of iniquity, and lets the oppressed go free; that your health may grow, and your light may shine as the morning.

G. F.

NO. CLXXI.

Of Persecution.

1659.

Forgive us, as we forgive them, cry Papists, cry Episcopalians, cry Presbyterians, and Baptists and Independents; these cry and say the Lord's prayer; *Forgive us our debts and trespasses, as we forgive them that trespass against us;* and then, like a company of senseless men, without understanding, fall a fighting one with another about their trespasses and debts, and never mind what they prayed; as though they never looked for forgiveness, and to receive the things which they had prayed for.

They pray, *Forgive us, Lord, as we forgive them;* and fall a persecuting and imprisoning one another, and taking their brethren and fellow-servants by the throat about religion, and will not forgive; but say their prayers, as the pharisees of old did the Scriptures, and

obeyed them not. And this hath been their work since the apostles' days. The apostles and Christ did not bid that any should kill about their words, but that they should love enemies.

They know not what spirit they are of that persecute, and would have men's lives destroyed about their church, worship, and religion; for Christ said, *He came not to destroy men's lives, but to save them.* They would destroy by a law as the disciples would have done by prayer, to command fire to come down from heaven to destroy them that would not receive Christ; which sort Christ rebuked, and told them, that they did not know what spirit they were of. And now, if *they* did not know what spirit they were of, do these, who have persecuted about the church and religion, since the apostles' days, who would compel men's bodies, goods, lives, souls, and estates into their hands by a law, or else make them suffer? These that would destroy men's lives are not the ministers of Christ, the Saviour. G. F.

NO. CLXXV.

To Friends to serve one another in love, in outward things.

MY DEAR FRIENDS, 1659.

In the order and wisdom of life order all things to God's glory, and dwell in the love of God together, all serving one another in love, and in the life of the Truth; and ye that give to the poor, lend to the Lord, and He will give you again with advantage. And so, be ye fruitful in every good work, and be subject one to another in the fear of the Lord, and do that which ye do, in love and peace; and in that keep in the authority and power of God, in kindness. And keep down, and be master over all pas-

sion, and the hasty and cross spirits, and silence that which is sudden; and let love have the pre-eminence in all and over all. And provoke one another to love and to good works, and be diligent in all your places; that ye may be a good savour in the hearts of all, and that the Truth may flow over all. And encourage one another to seek out the poor, and sick, and fatherless, and widow, and imprisoned, and make up their necessities and wants; then there will be nothing lacking. And keep in discerning, that ye may not be ensnared, nor made a prey upon; but that in the power and wisdom of God ye may be kept over all such, and to feel through all states and conditions. That the Lord God may be honoured in and by you all, and ye all may be preserved in his power and life to his glory. For your bestowing of outward things to such as stand in need, is the least love, and things of little value, in comparison to the things that are above and immortal. And so, keep over all in which ye have the blessing poured upon you from the Lord God, to clothe and cover you. G. F.

NO. CLXXXI.

P.S. If any Friends have friends or relations beyond sea, send them books or papers, and be diligent to spread the Truth; and send Latin books, or French books, or other books to Leghorn, France, Poland, Italy, Norway, Low Countries, &c.

NO. CLXXXVI.

FRIENDS, 1659.

Which have known and tasted of the power of the mighty God of heaven and earth, and of his light and

life, be faithful in the power, light, life, and truth, to the spreading of the Truth abroad; with which ye may answer the truth in the inward parts in every one. And dwell in that which binds and chains, and gives to see over the world; that life, wisdom, and power may reign among you. Be faithful, and spread the Truth abroad, and walk in the wisdom of God; answering that of God in every one: and write, speak, and send books abroad into the countries, and islands, and nations, or main land, as ye are moved; that the sound of the trumpet of the Lord's host may be heard in the nations and islands. So, the God of love, life, and power, and wisdom be with you? And ye that are turned to the Light, and gathered into it, meet together, and keep your meetings, that ye may feel and see the life of God among you, and know that in one another; for that keeps down and lays low all that which is out of the kingdom. They who are turned to the Light, Christ Jesus, to the Immanuel, they know the interpretation thereof, God with us; who redeems out of transgression, and out of death, darkness, and sin. G. F.

NO. CLXXXVII.

My dear Friends, 1659.

Dwell in the love of God together, for that edifies you all, and by that ye are built up; and who go from that, pluck down with enmity and discord, and wrangling, and quarrelling and disputing; and are puffed up with high swelling words, and are large in their worldly wisdom and earthly knowledge in a show, to tread upon the simple; and are of the great comprehension. Therefore keep over that spirit, for it will not stand to the end, although it would be lord; it is scorched when the heat of persecution comes. G. F.

NO. CLXXXIX.

To Friends in New England and Virginia.

My dear Friends, 1659,

Robert Hodson, William Robinson, Marmaduke Stevenson, Peter Pearson, William Brend, William Ledra, and the rest of Friends in New-England and Virginia, be faithful to the Lord in the truth of the Lord God, and in His power and wisdom be valiant for it upon the earth, and spread it abroad, and confound deceit. And go on in peace, and love, and unity one with another, and keep in the wisdom of the Lord God; that ye may be answerable to the witness in every one to whom ye preach. And to all nations of mankind the everlasting Gospel, the power of God, is to be preached, through which life and immortality shall come to light; in which power is the fellowship. Therefore this is the word of the Lord God to you all, those that are convinced by the power of the Lord God, and the light, let them dwell in it, in which they may have unity. For the Lord hath a Seed that ways, if ye in patience all of you wait, and do not matter the weather, the storms, the winds, the hail, the rain, wherein ye are to sow the seed, nor the rough ground, that is to be tilled. For the husbandman waits patiently, after the seed is sown; there is a winter, before the summer comes. And there must be a great work, before the misty heathen be cleared in their understandings, (that are so naturally,) and the dark air be driven back, and the Prince of Life and Light be witnessed. So, live in patience and in peace, and in the weighty wisdom of God, and then ye will see the end of all frothy spirits, that will not abide the trial.

G. F.

P.S.—The Lord is king over all the earth, and Christ hath all power in heaven and in the earth; and He is King of kings and Lord of lords: let Him rule and reign in all your hearts by faith, and exalt Him in the land, and in your assemblies.

NO. CXCIV.

DEAR FRIENDS, 1660.

Who have found the better part, and chosen the better thing, the one thing, which lasteth for ever, which is the ground of all true rejoicing and joy, in whom ye have all riches and life, and the blessings, and the immortal power to be your crown and covering. And it may be, there will be a time of shearing and clipping; but the earth is the Lord's, and the fulness thereof. So mind Him to be your portion, and the Seed of Christ your all, and your Life; and fear not loosing the fleece, for it will grow again. And keep in the worship of the Father in the Spirit and in the Truth, which the devil is out of, and in that ye will live in the Truth and Spirit in yourselves, and walk in unity in the same; and then ye are over all the will-worships in the fall of Adam. And as the outward Jew suffered by the outward Egyptians and Babylonians, and they persecuted them, and killed their children; so the spiritual Egyptians and mystery Babylon persecute and would kill the Jews in spirit, that worship God in the spirit, whose praise is of God, and not of man; and such have none from fallen men, but by them are persecuted. But all such go, as dumb before their shearers; for He that gave his back and his cheek to the smiters, overcame and reigns, and hath the victory and the honour, who is Christ, the Amen, the

First and Last, the Top and Corner-Stone; in Him sit down in life, and peace, and rest. G. F.

NO. CXCVI.

DEAR FRIENDS, 1660.

In Jamaica and elsewhere, who know the Truth of God, and have been sufferers for the same, all live in it, that ye may all be preserved in peace and freedom. For Truth brings to the noble mind, spirit, and nature, and Seed, which never will bend to sin and unrighteousness, nor ungodliness whatsoever, nor to the author of it. And therefore all walk in the Truth, that ye may all come to honour the Lord God in your lives and conversations, in your words and dealings, doing truly, justly, and righteously unto all people; that God may be glorified amongst you. And that ye may come to be as lights to the world, and the countries about you, so that by your Light they may come to walk out of their dark, unrighteous, ungodly, and corrupt ways, which the corrupt people walk in. And therefore all mind that, in which ye may honour God, and his holy Name, into which ye are called; that ye may answer the Lord God for all his tender mercies and great riches, that He hath plentifully manifested and enriched you withal. That the love of God may fill your hearts, which hath abundantly been shed in you; that so it may abound one towards another, and to all the creatures of God, for their good; that they may come to the way of life and peace, and that they seeing your good works, may glorify your Father which is in heaven. And so, let truth, righteousness, holiness, pureness, and justness be your jewels, and in your eyes esteemed above all; for unrighteousness, unholiness, ungodliness, is but dross, and is not of God nor Christ.

And therefore live in the Truth; and in this ye will have fellowship with God, with Christ, and one with another. And so no more, but my love. Things here are well, and meetings are quiet and large in this nation, and this part of the world. *Farewell.*

Ye may write unto us, and let us know how things are with you. G. F.

NO. CC.

The Line of Righteousness and Justice stretched forth over all Merchants, &c.

ALL FRIENDS EVERY WHERE, 1661.

Govern and order with God's wisdom all the creatures that ye have under you, and all exchangings, merchandizing, husbandry. Do what ye do in the wisdom of God, and with it, which is pure from above, and gentle, and easy to be entreated. With this wisdom (which is not earthly, sensual, nor devilish) you do good unto all, and hurt no one, nor yourselves; for it is pure and preserves pure.

So, this is the word of the Lord God to you all; keep all in the power of God over all the unrighteous world. In which power of God ye will be preserved in justice, in Truth, in equal balance, and weights, and measures, uprightness and honesty to all people. So all here in this are serviceable to God in their generation, and to the creation. Do rightly, that is the word of the Lord God to you all, whether ye be tradesmen, of what calling or profession, or sort soever, or husbandmen: do rightly, justly, truly, holily, equally to all people in all things; and that is according to that of God in every man, and the witness of God, and the wisdom of God, and the

life of God in yourselves; and there ye are serviceable in your generation, labouring in the thing that is good, which doth not spoil, nor destroy, nor waste the creation upon the lusts.

And all merchants whatsoever, seamen, and traffickers by sea or land; this is the word of the Lord God to you all: *do justly, speak truly to all people whatsoever:* then are ye a dread and a terror to the unjust. Wrong no man, over-reach no man, (if it may be never so much to your advantage,) but be plain, righteous, and holy; in this are ye serviceable to your own nation and others, by your change and exchanging of things and merchandize, and to the Lord God ye come to be a blessing in the creation and generation. *Live in the life of Truth, and let the Truth speak in all things, and righteousness; and let justice be acted, and holiness in all things, without any guile, fraud, or deceit; so, that is well pleasing to God and men, and according to that of God in every one.* And this showeth forth the fruits of believers, that are passed from death to life; from death, which came by sin, the original of which is the devil. Now, in the Truth and righteousness ye will all have peace, favour, and the blessing of the Lord in all things. And that keepeth out the covetous mind, and covetous desires; that which keepeth over this, hath the blessing and increase of the heavenly riches; and shall not want the creatures, nor will the Lord withhold any good thing from them. So, be careful to do good in all things to all people whatsoever: in the fear of God serve Him, and be diligent, and not stubborn in any thing, but pliable in the power of God, that keeps you over all the powers of unrighteousness; acting so in that, that ye may be a good savour in all nations, islands, and places where ye come, in the hearts of all people; doing truly and plainly, uprightly,

faithfully, justly, and honestly, according to the Light of Christ Jesus in every man; that ye may witness to all. Then will your words, lives, and conversations preach and manifest, that ye serve God in the new life; and that ye have put off the old man and his deeds, which are unrighteous; and that ye have put on the New Man, which is renewed after God in righteousness and holiness, according to his image.

Loathe deceit and all unrighteousness, hard-heartedness, wronging, cozening, cheating or unjust dealing; but live and reign in the righteous life and power of God, and wisdom, that presseth all the other down, and to answer the good and just principle in all people; and that will win people to deal with you, doing truth to all, without respect to persons; to high or low, young or old, rich or poor: and so here your lives and words will preach wherever ye come.

All husbandmen and dealers about husbandry whatsoever, cattle or ground, to you all this is the word of the Lord God; do rightly, holily, justly, honestly, plainly, and truly to all men and people, whomsoever ye have to deal withal; wrong not any in any case, though it be never so much to your advantage. Deny yourselves, and live in the cross of Christ, the power of God, for that destroys injustice; and without holiness none can ever see the Lord; and out of righteousness there is no true peace. Therefore all, of what sort soever, or what calling soever, do justly, whether ye be masters or servants, fathers or mothers, sons or daughters, to one another, and to all, do that which is just and righteous, uprightly and holily; in that you will have peace, and see God.

So in all husbandry, speak truth, act truth, doing justly and uprightly in all your actions, in all your

practices, in all your words, in all your dealings, buyings, sellings, changings, and commerce with people, let Truth be the head, and practice it. This brings righteousness forth, and deceit to the judgment bar. In this ye answer the Light of Christ in every one, and are blessings to the Lord God, and to your generation ye are serviceable; and come to walk in the new Life, in which the righteous, holy God is served. In which righteousness ye have peace; and in which holiness ye see God: for the kingdom of God stands in righteousness, peace, and joy in the Holy Ghost.

So all friends of what calling soever, dwell in the power of God, and feel the power of God, and the light of Christ Jesus; dwell in that, act in that; that ye may answer that of God in every one upon the earth, with your actions, and by your conversations, and by your words, being right, just, and true. This goes over the unjust, untrue, unholy, and unrighteous in the whole world; and reacheth to the good and true principle of God in all people, which tells them when they do not do equally, justly, righteously, and holily. So, let your lives preach, let your light shine, that your works may be seen, that your Father may be glorified; that your fruits may be unto holiness, and that your end may be everlasting life.

And all, of what trade or calling soever, keep out of debts: owe to no man any thing but love. Go not beyond your estates, lest ye bring yourselves to trouble, and cumber, and a snare; keep low and down in all things ye act. For a man that would be great, and goes beyond his estate, lifts himself up, runs into debt, and lives highly on other men's means; he is a waster of other men's, and a destroyer. He is not serviceable to the creation, but a destroyer of the creation and creatures,

and cumbereth himself and troubleth others, and is lifted up. He would appear to be somebody; but being gone from the honest, the just and good, falls into the shame. Therefore dwell every one of you (that know redemption from the earth) under your own vine, and seek not to be great, but in that; and dwell in the truth, justice, righteousness, and holiness; and there is the blessing enlarged.

So in that power, wisdom, and strength, that gives you dominion over all, and to answer that of God in all, the love and power of the Lord Jesus Christ preserve and keep you all in his wisdom, life, seed, and dominion, that to Him ye may be a blessing, and a good savour in the hearts of all people. And let all your actions and words be one with the witness of God in all people. *Amen.*

And let none be negligent in their business, but give an account by words or writings, how things are with them, when others write to them; so that none may wrong one another in these outward things, nor oppress one another, but be serviceable one to another, keeping their words, (their going into things beyond their ability makes them break their words,) keeping within their compass with that which they may answer others, lest any should be lifted up. For it is a bad thing to be lifted up, and to make a noise and a show for a time with other people's goods, and not to be able to keep their word, their promise, their day; such may be lifted up for a time, and break and fall, and go out as a stench, and bring a great dishonour to Christ and true Christians. And therefore, keeping your word, your day, and keeping your just measure, your just weight, that keeps down the oppression. And by keeping to that just measure and weight, and to your word and day, by the power of God and his Spirit in your own hearts, there the blessing is

doubled, there ye come to be rich, and ye are a good savour to God, and in the hearts of all people.

So every one strive to be rich in the life, and in the kingdom and things of the world that hath no end; for he that covets to be rich in the things of this world, falls into many snares, and hurtful lusts. And therefore let him that buys, or sells, or possesses, or uses this world, be, as if he did not. Let them be masters over the world in the power and Spirit of God, and let them know, that they owe no man any thing but love; yet serve God in truth, and one another in their generation.

For, friends, if ye be not faithful in the outward treasure, and outward mammon, who will trust you with the true treasure? Or who can believe that ye have the true treasure, but that ye speak by hearsay of it? So, I say to you all, see that ye are faithful in this outward mammon, this outward treasure of the things of this life, of this world, faithful to your word, faithful to your days, faithful to your promises, in all your tradings, traffickings, bargainings, true and just, and righteous and honest in these outward treasures or mammon, concerning the things of this world, of this life, of these outward riches.

G. F.

P.S.—Holiness becomes the house of God: so all God's people, his children, his saints must be holy, as He is holy; and therefore do that which is holy and just in all your lives and conversations. And whatsoever ye do, let it be done to the praise and glory of God; mark that: have God's praise and glory in your eye in all your speakings and doings, then ye will be preserved to his glory, and then ye will honour him; and those that honour him, he will honour and beautify, and clothe with the fine linen, the righteousness of Christ, that men may not see your nakedness. For God will have a holy people to

serve him in holiness; a true people to serve him in truth, and in his Spirit, and in his new and living way, above all the dead ways, that are come by sin and unrighteousness, and transgression of his Spirit, and power, and command. So all ye that know his Power and Spirit, live in it, that ye may glorify God in all your lives, and conversations, and words, that ye may answer that of God in all; that ye may glorify God in your bodies, souls, and spirits, which are his, who hath made them, and gives them to you for that end. To whom be glory and honour for ever, who created all for his glory and for his honour. So the Lord God Almighty keep and preserve you faithful in all things to his glory and honour for ever!

He that walketh in his integrity is just; and blessed shall be his children after him.—Prov. xx. 7.

Unjust weights, and unjust measures, both these are an abomination to the Lord.—verse 10.

NO. CCVIII.

1661

All ye prisoners of the Lord for his Truth's sake, and for keeping the testimony of Jesus Christ, against all the inventions, traditions, rudiments, will-worships, feigned humilities, and self-righteousnesses, that are in the fall; your patience must overcome all the rough spirits in the world, and your love must bear all things. For patience, which runs the race, obtains the crown which is immortal. So be meek and low, then ye follow the example of Christ, and come to bear the image of the just, who suffered by the unjust; and put on his righteousness, who suffered by the unrighteous; whose back was struck, his hair plucked off, and his face spit upon, and who yet

cried, *Father, forgive them!* Here he kept his dominion, who though a sufferer had the victory; which the followers of the Lamb do in measure attain to. So, put on courage; put on patience. Let your loyalty be known for your king, that hath conquered the devil, death, and hell; in walking in righteousness, peace, and Truth, feeling the power of God preaching and reaching the witness of God in every one, when words are not uttered.

G. F.

NO. CCXVI.

To Friends in New England, and the Islands beyond sea.

1662.

To all my dear friends and brethren, among whom the precious truth and power of God hath been declared, and joyfully received; whose belief, confidence, and innocency is spread abroad; who are come to the vine, Christ Jesus, that is your shade; whom bonds and death have not dismayed, for the worth of Truth's sake. And fetters, irons, whippings, stripes, and spoilings of goods, and the like cruelties and persecutions, have not daunted you, whose courage, valiantness, and boldness for the Truth, hath much appeared among a crooked and perverse generation, that professed Christ, and among whom He hath not so much place of entertainment as in their manger in the outward; whose hearts are dens of dragons and places of darkness, and whose religion and profession they have shamed, being unfruitful in the ways of God and Christ, workers of darkness, whose iniquity hath flourished, and sins sprung up as the grass; that their folly and shame might cover them, and that they might be confounded in their iniquity.

So ye, in the power of the Lord God, in his might, and strength, that brings your salvation, stand; in which power and arm ye see over that which brought destruction; in which power (that is the gospel) life and immortality come to light, and captivate that which hid life and immortality. And then is the gospel, that is everlasting, preached unto all nations of mankind, and to all that are driven out from God in the power of darkness; to the intent that they may all come up again to God, and have life and immortality brought to light by his Almighty power; which expels death and darkness. And so, all ye that have tasted of the power, sit down under your own vine, and abide in it; then will ye bring forth fruit through the power of God and Christ Jesus, who is the Vine. Therefore every one receive Christ the Light, that hath enlightened you, and ye shall feel the power, in which Light ye shall all have fellowship; which Light will give every one of you the knowledge of the glory of God, in the face of Christ Jesus, your Saviour. And in the power of the Lord God, which hath gathered you over the powers of darkness, and all the meetings therein, in that power of God which is everlasting, live, and keep your meetings; in that ye may feel fulness of life and wisdom from above, by which ye may all be ordered to God's glory, and order all things under your hands to his honour. Through which wisdom ye may be a blessing to the Lord God in your generation, and a sweet savour to him in the hearts of all people upon the earth; yea, of the very heathen, to bring them to the Light, which Christ Jesus hath enlightened them withal; that they may come to the knowledge of the same salvation or condemnation.

Work ye and labour in the power of the Lord God, that lives for ever; in it make vineyards and plantations,

to the renewing of people's minds in the light and power of God, and the knowledge of Christ Jesus; turning them from the enmity and the darkness (the power of Satan) to the light, and to God, that they may be renewed into his image and likeness; that the image of the devil, and his likeness, may be defaced, which is gotten up in the hearts of men and people, since the beginning in transgression. So, bring them to the Great Sacrifice, the Lord Jesus Christ, the Seed of the woman, who offered up Himself for the sin of the world; the Top-stone, which is laid over all, who is restoring by his power, who hath all power in heaven and earth.

So spread the Truth abroad, and be valiant for it upon the earth, improve your talent, and be the wise virgins, with oil in your lamps; that ye may enter in with the bridegroom. Have salt in yourselves, that ye may savour all things, and keep your consciences clean and pure unto God and all men. Live in the cross of Christ, and rejoice in it, which is the power of God. And so, ye who are heirs of the power of a world that hath no end, and a kingdom that is everlasting, sit down in your inheritances; that ye may increase in the everlasting, in the blessing, and in heavenly riches.

And though the oppressors of the earth will not let you have a foot of ground, yet ye have the power of God to stand in; and so ye that are heirs of that, and Christ Jesus, whose the earth is, and all things therein, and are in the power of God separated from the power of darkness, the devil, and who are come into that which was before he was, ye have nothing to lose, for all yours is the Lord's. G. F.

NO. CCXXII.

A General Epistle.

MY DEAR FRIENDS, 1662.

You must bow at the cross of Christ, which is the power of God, which since the apostles' days the apostate Christians have lost; and therefore they bow to a cross, a stick, a stone, a piece of iron, a piece of wood. Now bowing to the cross of Christ, which is the power of God —that strikes over the nature of fallen man; for whosoever bends and submits to the power of God within, feels it to rise over, and strike over, the carnal part, and that part that turns into ungodliness, and all that is bad, and is a cross to it. So bow to the power of God. If all Christendom had done this, they had had a fellowship in this cross of Christ, which is a mystery.

The worship of God is in the Spirit and in the Truth, that is the public worship which Christ set up. He preached it when He put down the worship at the mountain, and at Jerusalem, and said: *God is a Spirit; and they that worship Him, must worship Him in spirit and truth; and the hour is come, and now is, that the Father seeketh such to worship Him.* Then the hour was, that worship was set up, above sixteen hundred years since, when He denied and put down the worship at the mountain and at Jerusalem, where the forefathers worshipped. This is public, this is not a private worship, but brings every man and woman to the Spirit of God in their own hearts, and Truth in their inward parts; in which Spirit and Truth they must bow down, and come into it, if they be worshippers of God in the Truth and in the Spirit. And this is the standing worship that Christ preached up on the hill, where the forefathers had worshipped. And this worship is over the worship that was at Jerusalem.

and over the worship that was at the mountain; so by this must every man, every son of Adam, and daughter, come to the Spirit in their own particulars, and Truth in themselves; by which they must know God is a Spirit, and will be worshipped in the Spirit, and in the Truth.

To pray in the spirit, this was the public prayer set up among the Christians; the Temple was the public place of prayer among the Jews; but to pray in the Spirit, which is the public prayer set up by the apostles, every man, every woman, must come to the Spirit of God in their ownselves; for it will give them understanding and knowledge, and give them instruction; it will help their infirmities; it will let them see their wants. So, in that must every son and daughter of Adam pray in the Spirit to God, who is a Spirit. And this is public, the Spirit of God in every man and woman to pray with unto God, who is a Spirit; then in this Spirit have they fellowship and unity, and a bond of peace. One hath one set form, another another, that is particular; but the praying in the Spirit is general, by which every man and woman might see their necessities and wants, and turn to God, who is a Spirit, for his help. For Christ the quickening Spirit, and the Spirit of the Lord within, is that which brings people to lift up their eyes to the Lord in Spirit and Truth, and to watch and pray, by which they know temptations; and the Spirit giveth them understanding, and wisdom, and power to withstand them.

Singing in the Spirit is public; but they that go from the Spirit of God within, they go into the particular singing, inventing this thing and that thing, and then one will do it, and another will not do it, and so there is no true fellowship, because it is not done in the Spirit; and there is no true fellowship in their worshipping, nor

in their praying, because it is not done in the Spirit; for the true fellowship in singing, in praying, in worshipping of God, is in the Spirit of God.

The teachers of the world (who called themselves ministers of Christ) told us that they had received a gift from Christ, who did ascend on high, and led captivity captive; and this gift was for the work of the ministry, and for the perfecting of the saints; and how that they were to bring people to the knowledge of the Son of God, from whence they had received this gift, and to the unity of the faith; which faith gives the victory, and brings to have access to God, and also to a perfect man's state, and to the measure of the stature of the fulness of Christ. And thus people followed them, and were glad that they would bring them to a perfect man's state, that is, to the state of Adam and Eve before they fell, for they were perfect then; and when he had followed them, some twenty, some thirty, some more, some less years, then they told us again, that they hoped we would not look for perfection while we were upon the earth, on this side the grave, for we must carry a body of sin about us; and they hoped we would not look for perfection, and would not hold the erroneous doctrine of perfection; and yet told us, as before, that they would bring us to a perfect man's state: and so we looked that they would have fulfilled their words; for we have given our money, and have spent our labour in following after them, and hoped they would have brought us to the knowledge of the Son of God, and so to the unity of the faith, and to a perfect man's state, to our father Adam and Eve's state before they fell. And now the scriptures that speak of sin and imperfection, they bring to prove that we should not be perfect, against their own promises and words; and all the Scriptures that speak of perfection or overcoming,

they tell us there must be a meaning put to them. And thus they deceive us, in not bringing us to the measure of the stature of Christ, who never fell, the second Adam, the Lord from heaven.

Now of what value and price, and worth, have they made the blood of Christ, that cleanseth from sin and death; and yet told people that they would bring them to the knowledge of the Son of God, and to a perfect man, and now tell them they must not be perfect on the earth, but carry a body of sin about them to the grave? As much as to say, they must be in the state of their father Adam and their mother Eve in the fall, under the wrath, curse and woe, and must not come to the state they were in before they fell, to the image of God, in righteousness and true holiness. And yet, ask them for what end Christ came—they will say, to destroy the devil and his works. And then ask them, if the body of sin and death be not the devil's works and imperfection—they will say, yes; and so are in confusion. Christ came to destroy the devil and his works, they say, and yet they must carry them to the grave; and yet people are saved by Christ, they will say; but while you are upon earth, you must not be made free from sin.

This is as much as if one should be in Turkey a slave, chained to a boat, and one should come to redeem him to go into his own country; but say the Turks—Thou art redeemed, but while thou art upon the earth, thou must not go out of Turkey, nor have the chain off thee. So it is said—You are redeemed, but must carry a body of death about you, and cannot go to your father Adam's house before he fell, but you must live in your father Adam's house in the fall, while ye be upon earth. But, I say, you are redeemed by Christ; it cost Him his blood to purchase man out of this state he is in, in the fall, and

bring him up to the state man was in before he fell: so Christ became a curse, to bring man out of the curse; and bore the wrath, to bring man to the peace of God that He might come to the blessed state, and to Adam's state which he was in before he fell; and not only thither, but to a state in Christ that shall never fall. And this is my testimony to you and to all people on the earth. Now mark, the apostle said, *He hath quickened us, who were dead in sins and trespasses, and hath made us to sit together in the heavenly places in Christ Jesus; that in the ages to come He might show forth his exceeding riches and kindness towards us.* Now the ages are come, glory to the Lord God over all, in the highest for ever, that this kindness and this riches are seen, that the apostle's preaching is fulfilled, who said, *He hath quickened us, and made us sit together in the heavenly places in Christ Jesus.* So mark, in Christ Jesus, [*us*] the church, [*us*] the saints, [*us*] the believers and true Christians, made *us* to sit together. Here was their meeting, here was their sitting in the heavenly places in Christ Jesus, the Second Adam, the Lord from heaven; Him that was glorified with the Father before the world began; Him that never fell, but fetched man and woman out of the fall, to the state that man and woman were in before they fell; and to sit in heavenly places in Christ Jesus. And there is the safe sitting, in Christ the new and living way, the word of God, the power of God, the Light, the Life and Truth, in the First and in the Last, in the Beginning and in the Ending, in Him in whom there is no shadow of turnings nor variableness.

G. F.

NO. CCXXXIX.

A General Epistle to all Friends.

1664.

Now all Friends, look upon the sufferings that have been since the fall, and since the world began. And again, look upon the valiant prisoners, and such as stood with the Lord and for the Lord, and followed and obeyed his movings, and motions, and commands; with the victory they had, how they triumphed in the Lord, over that which was against the Lord; for by faith Abraham forsook his country, and his father's house, and his national worship. And by faith was Abel's offering accepted of God, unto whom God had respect. Therefore did wicked Cain persecute and kill him about his religion; and this was not long after man was fallen from the righteousness, and the power, and the image of God, in which man was made. And by the faith, and the power and wisdom of God, did Moses go down and speak to Pharaoh the king of Egypt, and through the power, and hand, and arm of God he led them out of Egypt; which signifies misery, thraldom, and bondage; though afterwards when they were come out, and had tasted the power of God, many fell. And Moses saw Christ, the great prophet that was to come, which was to build his house, as Moses by the wisdom of God had done his, in the time of the Law, with types, figures, and shadows. And so look upon Moses how he conquered all the magicians, and comprehended all the sorcerers, and soothsayers, and Pharaoh's religion and their worship: and could not bow nor bend unto it.

Look upon Joseph, who through the enmity in his brethren was sold into Egypt, who underwent reproach

and imprisonment; unto whom God gave power over all at last, and he confounded all the wise men, and the national worshippers in Egypt, and came in favour over them all by the power of God. And whilst the children of Israel stood in the power of God, what victories they had over their enemies! As instance, Samson, David, and Saul. But when any went from the command of God, how they fell under the heathen. So now, ye who are come to God's power, which goes over the power of darkness, and before it was; in that stand, triumph and trample; who are come to the end of carnal weapons and striving with outward arms. And also remember how the prophets were imprisoned, and put into dungeons and stocks, &c. as in particular Jeremiah; and how they were mocked, and scoffed at, and reproached, for declaring against the sins and wickedness of the times, both by rulers, teachers and people; and yet by the power of God they were carried through, and over all: and the cry was then, *Cursed is he that putteth his trust in man, or feareth man, or the arm of flesh*, &c.

So remember the three children, though prisoners, yet could they not bow to the national worship, and so were cast into the fiery furnace, unto whom the Lord God gave dominion over their enemies, and confounded the national worshippers, with all the magicians, and made the king to change his decree and law. And this was in the Babylonish Monarchy; and when the Medes and Persians got up, the power was changed, then they cast Daniel into the den of lions, because he prayed to his God contrary to his king's decree, to whom God appeared again and confounded them all, and made the king or emperor to change his decree. Therefore keep faith in the power of God, for that is it by which the elders of old obtained a good report. And consider Mordecai, who

stood faithful, and could not bow to proud flesh, though it was in danger of destroying all the Jews, over whom, through obedience to God, he gave him victory, by which he came to answer the good in all people. Now consider, they that came to profess Christ, who was the substance before the types, figures, and shadows, which were held up by the Jews in the Law, and first covenant, and priesthood and ordinances, which Christ the substance came to end, how that I say, the Christians of old suffered by that kind of people, the Jews, as you do now suffer the most, and have done by them that are the greatest professors of Christ's words, but out of the Life and Power of Christ, which the apostles and saints were in, in the primitive times.

So it is no new thing; and, as Solomon saith, *There is no new thing under the sun;* for it is not a new thing for the birth that is born after the flesh to persecute the birth that is born after the Spirit. And look upon the apostles, and consider how they suffered that bore testimony to the substance, and by whom: their sufferings were, by such as were in the husks, shadows, inventions, and rudiments of the world, and such as were fallen from God's righteousness, image, and holiness, and not in the renewed state.

And consider how the witness hath been slain, and (the true Church) the woman hath fled into the wilderness, who was persecuted; and how she hath been fed there of God; and how since that time the beast and dragon's worship hath been up, and the false prophet, and the harlot, (the false church,) which hath ridden on the beast in the dragon's power, whom the people have worshipped; who hath caused all nations to drink of her cup of fornication. Now you that have come to the end, and beyond all the worships of the beast, and after the wor-

ship of the dragon, and have come to see the power, and to be in it, that takes them and casts them alive into the lake of fire, which power gives them dominion over them all, and to see to the very apostles' days, and what hath got up since; for it is sixteen hundred years since the false prophets and antichrist came in, therefore they may plead antiquity. Now with the power of God ye may look what tricks they have played in the world, since the primitive times, in the apostacy. But now is the bride coming up out of the wilderness, and the prophet is arisen and arising, and the everlasting Gospel shall be and is preached again to all nations, kindreds, tongues, and peoples, of them that dwell upon the earth; and the reapers are going forth to reap people down, and so up to God, and to bring them into the barn, and to gather the wheat into the garner. And people shall come to worship God, that made heaven and earth, the sea, and all that is therein, and the beast's worship, and dragon's worship, and the false prophets are falling, and true prophets and true witnesses are rising and risen. Sing, triumph and rejoice, glory in the highest, trample, tread, and bow them before the mighty God. Let the wicked bow before the gates of the righteous: sing and rejoice, the heaven of heavens praise the Lord!

And consider how the servants of the Lord, and his royal people and prophets feared not flames, feared not dens of lions, or dragons, heeded not imprisonments, bonds, banishments, whips nor scourgings, nor spoiling of their goods, nor tortures; nor feared being sawed asunder, nor their stocks, their clubs and staves, nor persecution; but chose rather to suffer reproach with the people of God, than to enjoy the pleasures of sin for a season. And how that reproaches, slanders, vilifying words, they regarded not, but trampled upon such, and

said, the sufferings were not to be valued with the excellency and riches of grace, which they were made partakers of. And the cry was, What shall separate us from the ove of God, which we have in Christ Jesus? shall death, shall famine, or sword, or persecution, or cold, or nakedness, or things present, or things to come, or height, or depth, or angels, or men, or principalities, or powers, separate us from the love of God? &c. For by the powers were all the national worships held up, as they are at this day, and the false prophets, the teachers, and the powers, joined together then against them that were in the faith; by which faith they overcame, and said, there was not any thing that was able to separate them from the love of God which they had in Christ Jesus.

G. F.

NO. CCXL.

FRIENDS, 1664.

All outward things, figures, types, shadows, and inventions, have been set up since Adam fell; which inventions Christ destroys, and the types, figures, and shadows of Him He fulfils, and brings man up out of the fall, to the state he was in before he fell; and so in the power of God, into peace, love, and unity, and into the everlasting fellowship. Cain differed from Abel in matter of worship; Abraham from his countrymen and nation: likewise in matter of worship; Moses and the children of Israel differed from the Egyptians and Canaanites, and other nations, in matter of worship. Yet after the children of Israel were brought out of Egypt by the power of God, how soon after did they set up a calf, an outward thing? Therefore in the power of God keep over all things, and in his wisdom. And observe how soon

Korah, Dathan, and Abiram began to offer a strange sacrifice, after they were brought out of Egypt by the power of God; and went from the power of God, in which they should have offered: therefore in the power of God keep.

And also ye may see what differences there were among the churches in the primitive times, about meats, drinks, days, and times, but the Apostle tells them, the kingdom of God stands not in such things, but in righteousness, peace, and joy in the Holy Ghost; and they were not to judge one another about such things; for meats were for the belly, and the belly for meats, but God would destroy both them and it, and showed them that it was below Christians to jangle about such things. Also what jangling was there in the church in the primitive times about circumcision, which the apostle brings them off, and tells them, *That circumcision nor uncircumcision availeth nothing, but a new creature.* Therefore mind that new creature, and the faith that works by love. And how also there were janglings about baptism and the supper, and about men, some for Paul, and some for Apollos, &c. But the apostle directed them all to know Christ the Seed, in the male and female, and told them he preached Christ in them, and bid them examine themselves, and prove themselves, and to know Him to be in them, otherwise they were reprobates; and he brings them off from things that are seen, for the things which are seen are temporal, but the things that are not seen are eternal. Now these things which they jangled about, were things that were seen, and not eternal things, but temporal; for, if they did not come to Christ Jesus, the substance of those things, they remained in the reprobation from the life, truth, and substance. And likewise, there were janglings about ministers and teachers, about

such as transformed themselves as into angels of light, and such as preached for filthy lucre, and such as served not the Lord Jesus Christ, but their own bellies.

And the heat of some spirits got up so high about their outward things, that when they were not owned nor received, their sacrifices, and their will-worships, and their feigned humility, and their observing of days, and times, and forbidding marriages, setting up their doctrines, and traditions, which were not to be touched, tasted, nor handled, they went enviously into Cain's way, and Balaam's, and got great men on their sides, and admired their persons because of their advantage. Such went from the voice of God, which brought them out of Egypt, as Core did.

And all the envious spirits in all ages, rose against those that were in the power of God, because they could not observe their outward things, which they had set up to be observed, which they that be in the universal power of God, which was before the fall was, could never do; for their freedom stands in that, therefore is Cain wrathful against his brother, who is the wanderer and vagabond from God's voice, way, life, and acceptation.

G. F.

NO. CCXLV.

All my dear Friends, 1666.

Live in the noble Seed Christ Jesus, the Saviour and the Anointed One, and the Righteous Holy One, that your minds, hearts, souls, spirits, and bodies may be righteous, living in the righteousness of Christ Jesus, in all love, virtue, truth, and holiness, without which none can see God. For the Lord loveth the righteous, and

the righteous are in peace, and all workers of iniquity their mouths shall be stopped: the throne of iniquity must be brought down, and the chamber of imagery in every heart; for the Lord must have the heart, for it is to be his offering and sacrifice. All lips must be pure, and hands clean, that confess the Lord Jesus Christ; and all tongues and eyes single to God and one to another; and all mind the Lord's business in the Truth, and be given up to Him, and in it serving the Lord God in newness of life. And you that grow rich in the world in earthly things, who have had a stirring in you formerly in the service of God, take heed lest your minds run into your outward businesses, about outward things, and therein be lifted up above the good and just spirit, and so leave the service of the Lord and his business, in minding your own. For outward riches, and the things of this world, will pass away, for they have wings; but the word of the Lord, which lives and abides, and endures for ever, will remain. Labour for the riches of it, for that will endure with you; and seek the kingdom of God, which will never have an end, that stands in righteousness and in holiness, in which you have joy and peace in the Holy Ghost; then all outward things will follow. So that in righteousness, holiness, and truth, as just men and holy men, and men fearing God, and as righteous men, sons, and servants, and children of God, you may all live, in all righteousness, holiness, pureness, truth, justice, and equity, in all manner of life and conversation; so that your conversations may shine as lights of the world: knowing that all unrighteousness, uncleanness, unholiness, injustice, untruth, and impurity, is not of God, but is out of the kingdom of God; and likewise all cheaters and cozeners, who do enrich themselves by falsehood; these works and workers are out of

the kingdom of God and his power, and they are of their father the devil, who is out of the Truth. And Christ is pure, the Righteous One, the Holy One: in Him live; for Christ, who sanctifies the impure, is pure; He who never fell, sanctifieth and washeth them that are in the fall; He who never transgressed, redeems out of transgression; He who never sinned, redeems out of sin, and makes an end of it: and He who never trespassed, comes to forgive trespasses, and blot them out. And every one that comes to witness this forgiveness by Him, who have been the trespassers against God, they cannot but forgive men their trespasses against them.

Keep in the faith that works by love, that purifieth your hearts; the mystery of which is held in a pure conscience; which faith brings you to have access to God, and gives you victory over that which separates from God. This is that by which you subdue mountains, and quench the fiery darts of Satan, and overcome him withal; and in this you have all pure unity; and you edify and build up in the holy faith, the gift of God; and this is that which is to be contended for, which is the same that was once delivered to the saints. O! live in the pure hope, which purifies you as He is pure; which hope is Christ; and so feel Christ your hope, which anchors your immortal souls, which stays it in all waves, storms, and tempests, and is sure and safe in all weathers; Christ, who is the same to-day as He was yesterday.

NO. CCXLIX.

A General Epistle to Friends.

1667.

Blessed are all those whose minds are staid upon the Lord, for they shall be kept in perfect peace.

And seeing the devil hath made the world like a wilderness, and there are so many ways in it, that people do not know which way to come out of it, nor which to follow; therefore this is my answer to you all, take David's Lamp and Light. You may say, what is that? and where is it? I say, it is within you, the Word of God. You may say, people do not use to carry lamps in the day time, but in the night. I say, you are in the night of darkness, and therefore the Word is called a lamp, and a light to you; by which you may distinguish the way of the Lord, which is perfect, from all men's ways, which are imperfect; for by this Word did David come to outstrip his teachers, and was made wiser than them all; for by this Word he saw Christ, and called Him Lord. And this was the Word that came to Abraham, which made him forsake his national religion and worship, and obey the Lord; and this was the Word that came to Jacob the shepherd, by which he saw Christ, and prophesied of Him to his sons on his death-bed, when he said to Judah, the sceptre should not depart from Judah, nor a law-giver from betwixt his feet, till Shiloh come, (meaning Christ,) and the gathering of all nations should be to Him. And this was the word that came to Moses, the shepherd, when he was keeping sheep; which he obeyed and went to Egypt, and brought the children of Israel out of Egypt; by which Word he was made a minister; and when the children of Israel were come out of Egypt into the wilderness, he told them, they need not go for the Word beyond the seas, &c., for it was nigh them, in their hearts and mouths, to obey it and do it. And this was the Word that made Moses a prophet, who prophesied of Christ, and said, *Like unto him God would raise up a Prophet, him should they hear in all things.*

And this was the Word that came to Samuel, and

made him a prophet, who spoke to Eli the priest, and reproved his sons, and the children of Israel.

And this was the Word that came to Isaiah, by which he prophesied of Christ, and of his preaching, and of his sufferings; and by which Word he reproved the shepherds, which were as greedy dumb dogs, that could never have enough, seeking their gain from their quarter.

And this was the Word of God that made Jeremiah a prophet, by which he saw the New Covenant; by which Word he was said to reprove the people and the princes, of the filthy and horrible thing committed in the land, that the priests preached for hire, and the prophets prophesied falsely. And for reproving them for their superstition and idolatry, they struck him, and put him in the stocks and prison, and persecuted him in the dungeon, till his persecutors were carried into captivity. And by the Word Jeremiah saw the number of seventy years of his persecutors being in Babylon's captivity.

Elijah by this Word was made a prophet, and by the Word reproved Ahab and Jezebel for their idolatry, and worshipping of images. For which Word's sake they persecuted him, and the rest of the prophets. And Elisha the ploughman, by this Word, was made a prophet, and forsook his plough; and by the Word reproved the idolatry in his age of priests and people.

And by this Word was Ezekiel made a prophet; by which Word he reproved the shepherds of Israel, that made a prey upon the people, and taught them for the fleece. And by the Word he saw that God would bring the people from under them, that they should be made a prey no longer; and would gather them from their mouths, and set one Shepherd over them, even Christ.

And by this Word Daniel was made a prophet, and saw Christ and his kingdom, and how the saints should

take his kingdom; and by the Word he saw such that should rise up against the people of God. And by the Word he numbered the years of Christ to his time, four hundred and ninety-nine years, and of his death, and how he should end the sacrifices; and how that Christ should bring up everlasting righteousness, and put an end to sin, and end their prophets, and seal up their visions.

And by the Word was Micah made a prophet, by which he cried against the priests that preached for hire, and the prophets that prophesied for money, and the judges that judged for rewards, and such as preached peace to the people that put into their mouths, (like the priests in these times) and when they did not, they prepared war against them, and chopped their flesh and broke their bones.

And by the Word was Amos the herdsman made prophet, who was a gatherer of fruits; and likewise all the rest of the prophets, who spoke forth divine things, and reproved the superstition and idolatry in their time and day. And this was the Word that made so many fishermen preachers of the gospel, which is the power of God.

And this was the Word which made Matthew the toll-gatherer, Luke the physician, and Paul the tent-maker, ministers and preachers of the gospel, and power of God. And this was the Word which made Peter to see Joel's prophesy, how that God would pour out of his Spirit upon all flesh, and sons and daughters should prophesy, and young men should see visions, and old men dream dreams; and the pouring forth of the Spirit upon servants and handmaids, that every one should have something to speak to the glory of God. And, now priests, and proud prelates, and bishops, and popes, though you have made a trade of the saints' words, and the

apostles and prophets' words, and gotten a great deal of money by them; yet, nevertheless, if a company of shepherds, herdsmen, fishermen, tent-makers, and toll-gatherers should come amongst you to preach, you would say, Away with these mechanic fellows! they have not served seven years' apprenticeship at the colleges, which were set up to make ministers: therefore they are not to set up, because they have not served their apprenticeship. What say the shepherds, herdsmen, fishermen, tent-makers, physicians, and toll-gatherers? Do you make a trade of our friends' words, who were of our occupation, that never served apprenticeships in colleges, before they spake forth the words you make a trade of? What! will you make a trade of our friends' words, who were of our occupation? away with you to work, and away with your colleges; for our brother Paul the tent-maker said, *He that will not work must not eat.* For, would you own Christ if He had come in your day, who was called a carpenter's son? You popes with your triple crowns, and you lord bishops, with your coaches and pampered horses, and gorgeous apparel, with your black coats, and white coats, and silk girdles—are you like to entertain Him who was called a carpenter's son; or to cast Him and his mother into the manger in your stables?

This was the Word by which John the evangelist saw Christ, who doth enlighten every man that cometh into the world, and saw how He became flesh, and came to his own, and that his own did not receive Him; but to as many as received Christ the Light, that to them he gave power to become the sons of God. And by this Word, the minister of the Word preaches Christ's word, life, death, and resurrection. And therefore, as John saith in his epistle, *That which our eyes have seen, our hands have handled, and our ears have heard of the Word of*

Life, do we preach unto you; that which was from the beginning: in the beginning was the Word; but since the beginning were the words and letters; for the Scriptures of Truth are the words of God, and the words of Christ. So the Word was in the beginning, and Christ's name is called, the Word of God; but Christ is not called the Scriptures. So, *in the beginning was the Word.* And this is the Word that lives, and abides, and endures for ever, by which the saints are born again of the immortal Seed and Word of God, into a Divine life, wisdom, and understanding; and by this Word they do see all flesh to be as grass, and as the flower of the field that fadeth; and the Word of God that lives, and abides, and endures for ever, is Christ, whose name is called, the Word of God.

Concerning the Worship of God.

1667.

There was a worship at Jerusalem; and a worship at the mountain, where Jacob's well was.

Jacob went down into Egypt with his family, and he died in Egypt, and his sons carried him out of Egypt, and buried him in the land of Canaan, in his grandfather Abraham's burying-place; and after several hundred years, the children of Israel came out of Egypt into the land of Canaan, and there they built Jerusalem and the temple; and there was but one temple in the whole world commanded of God, and that was at Jerusalem. And before, in the days of Jacob, there was a worship set up at the mountain, near unto Samaria, where Jacob digged a well. Therefore when the woman of Samaria came out to fetch water at Jacob's well, the woman reasoned with Christ about worship, and she said—Our fathers worshipped at this mountain, but others at Jerusalem: and

Christ answered her again: The hour cometh, that neither at Jerusalem, nor at this mountain shall God be worshipped.

There He denies the continuance of these two public places of worship; and when He had done that, He sets up another worship, for He said, God was a Spirit, and they that worshipped Him, must worship him in spirit and in truth; for the hour cometh, and now is, that God seeks such to worship Him. And this worship He set up, and preached up above sixteen hundred years since; many hundred years before Mass-book, Common-Prayer book, Directory, or Church Faith were. And this was the public worship that Christ set up in the Spirit and in the Truth; for God is a Spirit, and such He sought to worship Him, as worshipped Him in spirit and truth. So all are to mind the worship that God seeks, and not the worship that men seek. And Christ said, that the temple should be thrown down, and the city of Jerusalem; and the Jews scattered over all nations. And the apostle saith: *He is not a Jew that is one outwardly, but he is a Jew that is one inwardly, in the spirit, and not of the letter; for the letter killeth, but the Spirit makes alive.* What, cries the world, do you deny temple worship? Nay; we say every man and woman must come into the temple, if he worship God in the Spirit and Truth. For, do not you know that your bodies are the temples of the Holy Ghost, which is the Holy Spirit? And can any worship God, who is a Spirit, in the Truth, but they must come to the Spirit and the Truth of God in their own hearts? Here we set up the public and temple worship, which Christ set up, which every man and woman in the world must come to, Truth in the inward parts, and the Spirit of God within them, and worship in the Spirit.

And this is the public and universal worship; and this brings every man and woman in the world to Truth, and the Spirit of God in their own hearts. And so this brings all to know their bodies to be the temples of the Holy Spirit, in which they worship, as the Jew outward worshipped in his outward temple.

And they that offered in the Jews' temple, were to wear the holy garments; so are you to do that are the true Christians, and are called a royal priesthood. What! are all true Christians, priests? Yes. What! are women priests? Yes; women priests. And can men and women offer sacrifices without they wear the holy garments? No. What are the holy garments men and women must wear? The fine linen; and they must go in white. What, is this the priest's surplice? Nay; the surplice got up when the fine linen, the righteousness of saints, and going in white, were lost. What is the fine linen and going in white, that this royal priesthood must wear, which are the royal garments? It is the righteousness of Christ, which is the righteousness of the saints; this is the royal garment of the royal priesthood, which every one must put on, men and women; so every one put on your robes, put on your garments, the righteousness of Christ, as a cloak, that you may offer to the Lord an offering in righteousness. You that are sensible of the Lord's mercies, offer to Him his praise, his glory and honour, his spiritual sacrifice in your temple, as the sweet odours, myrrh and frankincense. And when the Jews' temple was cleansed, and the rubbish cast out of it, the glory of the Lord filled the temple. And when your temples are cleansed, and the rubbish cast out of your temples by your High-priest Jesus Christ, who destroys the devil and his works, you will witness a renewing up into the image of God, into righteousness and holiness.

So here you are a royal priesthood, offering up the spiritual sacrifices. And was not the Jew outward, to have fire and lamps burn always in his temple? And are not the Jews in spirit, always to have the Word, which is a fire in their temple, and the Light of Christ? For doth not Christ say, have oil in your lamps? And were not their bodies that lamp? And was there not to be salt in the Jews' temple, to season their sacrifices? And so, are not you to have always salt in yourselves (doth not Christ say so?) by which you may savour and be seasoned, that all your sacrifices may be seasoned with salt? And so Christ ends all the types, figures, and shadows, and variable things that were given to man since the fall, and held up by the law, which law of God they were not to add to, nor take from, and which stood very nigh two thousand years. This law served till Christ came, and was good in its place, and was added because of transgression; but Christ is come, who was the end of the law for righteousness' sake, to every one that believes; and in Christ is no shadow, variableness, nor turning: for He was before shadows were, glorified with the Father before the world began; the First and the Last, the Beginning and Ending, the Top and Corner Stone, the chief Master Builder, the Elect and Precious One, whom all the builders in all ages rejected, that were of men, and by men, and from men; whom the heirs of the world cast out, and could not abide that He should reign, whose right it is. But Christ is King of kings, and Lord of lords, above all principalities, powers, and thrones is He ascended; *He opens and no man shuts, and shuts and no man opens;* so He that opens to you by his light, who filleth your lamps with oil of gladness, none can shut out from you.

NO. CCL.

A warning to all to keep out of the vain fashions of the world, which lead them below the serious life, &c.

FRIENDS, 1667.

Keep out of the vain fashions of the world; let not your eyes, and minds, and spirits run after every fashion in apparel; for that will lead you from the solid life into unity with that spirit that leads to follow the fashions of the nations. But mind that which is sober and modest, and keep to your plain fashions, that therein you may judge the world, whose minds and eyes are in what they shall put on, and what they shall eat. But keep all in the modesty, and plainness, and fervency, and sincerity, and be circumspect; for they that follow those things that the world's spirit invents daily, cannot be solid. Therefore all keep down that spirit of the world that runs into so many fashions, to please the lust of the eye, the lust of the flesh, and the pride of life. And fashion not yourselves according to your former lust of ignorance; and let the time past be sufficient, in which you have lived according to the lusts of men, and the course of the world; that the rest of your time you may live to the will of God; taking no thought what ye shall eat, what ye shall drink, or what ye shall put on. Therefore take heed of the world's vanity, and trust not in uncertain riches, neither covet the riches of this world; but seek the kingdom of God, and the righteousness thereof, and all other things will follow. And let your minds be above the costly and vain fashions of attire, but mind the hidden man of the heart, which is a meek and a quiet spirit, which is of great price with the Lord. And keep to justice and truth in all your dealings and tradings, at

a word, and to the form of sound words, in the power of the Lord and in equity, in yea and nay in all your dealings, that your lives and conversations may be in heaven, and above the earth; that they may preach to all that you have to deal with; so that you may be as a city set on a hill, that cannot be hid, and as lights of the world, answering the equal principle in all; that God in all things may be glorified. So that you may pass your time here with fear, as pilgrims, and strangers, and sojourners, having an eye over all things that are uncertain, as cities, houses, lands, goods, and all things below; possessing them as if ye did not; and as having a city whose maker and builder is God, and an inheritance that will never fade away, in which you have riches that will abide with you eternally. G. F.

NO. CCLI.

My Dear Friends, 1667.

Now that Friends are become a good savour in the hearts of all people, and God having given them his dominion and favour, lose it not, but rather increase it in the life; for at first ye know that many of you could not take so much money in your trade as to buy bread with; all people stood aloof from you, when you stood upright, and gave them the plain language, and were at a word; but now that, through the life, you come to answer that of God in all, they say that they will trust you before their own people, knowing that you will not cheat, nor wrong, nor cozen, nor oppress them. For the cry is now, where is there a Quaker of such and such a trade? so that they will deal with Friends before they will deal with their own. O! therefore, Friends, who have pur-

chased this through great sufferings, lose not this great favour which God hath given unto you, but that you may answer the witness of God in every man, which witnesseth to your faithfulness, that they may glorify your Father on your behalf.

And now, Friends, if there be any oppression, exaction, or defrauding by making a prize, through the freedom which God hath given you, the world will see such, and say, the Quakers are not as they were; therefore such should be exhorted to equity and truth. And also if any run into debt, and aim at great things, and make a great show in the world of others' goods, which come to burden others, and lift up themselves with that which is not their own, and are not able to satisfy them according to their time and word; such hurt themselves, burden others, and oppress them, and bring grief, and cause heart-rising in them to see such grown up by oppression; therefore such must be exhorted to justice, equity, and righteousness, and an even measure, to do as they would be done by.

And also, such as go under the name of Quaker, that are gotten into the earth, and settle their nests there in ease; such come to cry against Quakers' meetings, saying, away with your forms; and will not come to our meetings, and hurt others, by which the world gets occasion against the truth. Therefore such must be exhorted, for such never knew the purchase of the Truth, or if they did they have sold it.

And they that do forsake the assembling of themselves together, as the manner of some was in the Apostles' days, and is the manner of some now, such grow more and more in the evil heart, departing from the living God. And this brought in the apostacy, and all the whole body of trifling traditions. Therefore such as be

in the everlasting power of God, must exhort such to take heed and be wise.

And also, all such unruly spirits that have professed falsely, and got under the name of Quakers, whose evil words corrupt good manners, must be exhorted from house to house.

And also such young people, lasses and lads, that go in youthful ways, and take liberty to go into pleasure, and to play, and to ale-houses and drunkenness; which are marks that they are dead whilst they live; such must be exhorted to live in the Truth, and to come to that which will mortify that which leads to death; so that Truth may be adorned by them.

And also such as will not go to meetings, and cry against others that do, and say, they are forms of men; and one while they will not give the hand; and another while they will keep on their hats when friends pray, and yet secretly they can go to bad houses, as several have done;—from these abominable houses they must be exhorted and reproved. And if they do not repent, and come to judge and condemn those things that they have done amiss, and to live in that which doth condemn, and give forth a paper to take their transgressions and bad doings out of Friends' minds; and manifest to the people of the world their repentance: then Friends must give forth a paper to the world, to certify against them, for clearing the Truth.

And all such as are tattlers, busybodies, backbiters, and gossipers, are to be exhorted to mind their own conditions, that they may live in the Truth, and not draw others out to words, wherein there is no profit; that Truth may flow, and the life may flow, and the unity may increase in the Spirit and Power; that all may come to live in the Gospel order.

And all such as cry, Away with your laws, we will have none of your laws—all such as cry against laws so much, are the sons of Belial, and would be without the yoke of the law of the Son of God. Such always were the stirrers up of mischief and schism from the body, and they took liberty to say any thing; as ye may read in the Book of Kings, in the days of Jezebel, and in the days of Stephen; and yet these that cry so much against laws, they live themselves in the law of sin and death; which they obey when they do evil; who are without the understanding of the righteous law, which the righteous live in and see. Therefore such must be exhorted and reproved, if they go under the name of Quakers, and are not in the life; that justice, judgment, and righteousness, may flow as a river, and as a stream, and that all the filth may be driven away from among us; that nothing but the power of God, and the life of Truth, may rule amongst us; that the living God, who hath blessed you with his heavenly riches and mercies, and largely manifested them among you, may be in all things honoured, magnified, and exalted: to whom all belongs, God over all, blessed for ever. So that every one may adorn the Truth, and the Gospel, and mind the Lord's business above their own. And every one be tender of the glory of God, and be careful, that in no ways his name and Truth be dishonoured.

G. F.

NO. CCLII.

For Friends in the ministry, scattered abroad in Virginia, Maryland, New England, Barbadoes and other Plantations beyond the sea.

1667.

To all you that minister abroad in those parts, this is the word of the Lord: Live in lowliness of mind, meekness of spirit, and pureness of heart, and be examples in your lives, and chaste in your conversations, in holiness of mind, that you may be a good savour amongst the people where you come. Let all ungracious, light, unseasoned expressions, be kept out of your minds and mouths, which edify not the new Life; and keep single unto God, and single-hearted to man, and plain in all things, and low. For it is the word of the Lord, and the light of God, that prophesieth and revealeth the dispensation of the Gospel of Christ unto people. Be ye faithful in it, and walk answerable to it, and to that holy gift or manifestation of prophesy. Be at unity amongst yourselves, that you may not make sects or schisms, or stumble the weak. For you know that cursed spirit that made rents, and got into the affections and uppermost part of people, hath buried the witness of God in many, and made open rents. And so, be valiant for the Truth upon the earth, abhorring all uncleanness and unrighteousness, flying all youthful ways and fond affections below, being kept above them; showing the new life to them that be in the old, and a new conversation to them that be in the vain, and gentleness to all the perverse, and straitness to all the crooked, and plainness to all the rough, and lowliness to all the mountains of ungodliness and unrighteousness; for the Lamb must have the victory. And so you may be one another's crown, joy,

and rejoicing in the Lord; and not one another's sorrow and grief. And some of you should take some of the eminent, true, good, and upright Friends, and go and discourse with some of the heathen kings, desiring them to gather their council and people together, that you may declare God's everlasting Truth, and his everlasting way of life and salvation to them, knowing that Christ is the promise of God to them, a covenant of Light to the Gentiles, who is also the New Covenant to the Jews; for you have been amongst the old, rotten-hearted professors, and seen the power of the Lord come over them. So, now turn to the Gentiles, to whom Christ is given for a Covenant of light, and of salvation, to the ends of the earth. So that the Light must be preached and sounded throughout all the heathen kings and princes' countries; and therefore, as you feel and are moved, let about six or more persons, living in those parts near unto them, go with you, as I said, and desire the king to gather his council and subjects together, that they may hear that which hath been promised to them, God's everlasting Covenant of light, and life, and salvation, to the ends of the earth. And so be faithful in his power, which was before the devil was; who hath darkened people, and set them one against another. You having on the armour of light, which was before the power of darkness, and having on the breast-plate of righteousness, that you may stand against all unrighteousness, and the shield of faith, the helmet of salvation, and the sword of the Spirit, which is the Word of God. For the Word is the same now as it was in the beginning, in ages past, manifested over all; which many thousands have received. Glory and blessing to the Lord God for ever. So be faithful, that you may be one another's crown and rejoicing in the Lord, going together in the love and fear of the Lord.

G. F.

NO. CCLVI.

My Dear Friends, 1667.

Live in the wisdom of God, which is gentle and pure, from above, and easy to be entreated. All bear one another's burdens, and so fulfil the law of Christ. And if any weakness should appear in any in your meetings, let not any lay it open and tell it abroad; that is not wisdom that doth so; for love covereth a multitude of sins, and love preserves and edifies the body; and he that dwells in love dwells in God, for God is love; and love is not easily provoked; and therefore keep the law of love, to keep down that which is so provoked; for that which is easily provoked hath words, which are for condemnation. G. F.

NO. CCLX.

Dear Friends, 1668.

And an highway shall be there, and a way, and it shall be called the way of holiness: the unclean shall not pass over it. This way, which is called the way of holiness, was spoken of by prophecy; and this way is Christ, who is the way of holiness, who is above the unclean, and destroys it, and the ground of it, the devil; and so, the unclean cannot pass over this way of holiness. This is our way, who are in scorn called Quakers, to wit, Christ; and this way of holiness shall be for the wayfaring men; though fools, they shall not err therein; nor shall lion, or ravenous beast, or lion's whelp go thereon. All the ravenous beasts are without, in the way of the world, without Christ and God. But the redeemed shall walk in this way of holiness, Christ Jesus; and the ransomed of the Lord shall walk in this way of holiness; and they

that do return from the way of the world to Sion, shall walk in this way of holiness, with singing, and everlasting joy upon their heads. And they that walk in this way of holiness, Christ Jesus, shall obtain joy and gladness; and sorrow and sighing shall flee away. And all that walk in this way of holiness, their deaf ear is unstopped, and their blind eye is opened. And the lame man here shall leap as an hart, and the dumb man's tongue shall sing. And here he shall see waters gush out of the rock, and streams out of the desert, in this way of holiness. And in this way, he shall see the parched ground become a pool, and the thirsty land full of springs; and in the habitation where dragons lay, shall be grass with reeds and rushes, which begin to spring: glory be to the Lord for ever. And this way of holiness, which the prophets prophesied of, is Christ Jesus, the Way, who said of Himself, *I am the Way;* and He is over all the fallen ways, and before the way of the serpent; glorified with the Father, before the world began. And this is the way of the wayfaring men, who have been wayfaring up and down from religion to religion, from worship to worship, from one people to another, from one minister and teacher to another, and could not sit down in any of their ways, but wayfared, travelled, and sought. And now, glory be to the Lord for ever thousands of these wayfaring men are come to find their way, Christ Jesus, and shall not err therein. They shall not err in Christ Jesus, for there is no error in Him, for He was before error was; for Christ, the way, destroys the devil and his works, the ground of all error. So, though they be called fools by all the sons of Adam, who are set down in their own rudiments, and who have persecuted these wayfaring men as fools, because they would not sit down with them in their rudi-

ments, worships, self-righteousness, and national church, which national powers have established; yet these way-faring men walk on in their way, Christ Jesus. And they see how all the wise men in old Adam mixed with the wisdom of the Serpent, how they are all in their own ways, worships, and religions; and all the sects in it, how they are like tradesmen, plucking from one church to another, and getting customers, and drawing people from one another's church to their own ways; and tearing one another to pieces, to get people from one another's church to themselves. *I sought my beloved by night, and the watchmen smote me.* Did not the wayfaring man go to the Papists, and say, You watchmen of the night, did ye see my Beloved? What is thy beloved more than another's beloved, said they? What is thy religion, more than another's religion? or thy profession, more than another's profession? so the papists smote and wounded the way-faring man. The way-faring man did not ask the papist for *his* beloved; for the papists had a beloved, a Mass-book; but he asked him for his own Beloved, Christ Jesus.

Well, the next watchmen were the Common-prayer men of every parish. The wayfaring man went to those watchmen of the night, and said, Did ye see my Beloved? They stormed at the wayfaring man, and said: What is thy beloved more than another's beloved, and thy religion more than another's religion. They also smote him, and wounded him.

Well, the next watchmen of the night were the Presbyterians, they were also the watchmen of some people; the wayfaring man went to them, and said, Ye watchmen of the night, did ye see my Beloved? And they were exceeding angry, and said: What is thy beloved more than another's beloved, and what is thy religion more

than another's religion? He did not ask him for *his* beloved; for he knew he had a beloved, his Directory. And these watchmen smote the wayfaring men, and punished some, spoiled some of their goods, and killed some, (as in New England,) because they would not follow their beloved, as the papists and others had done before them.

The next watchmen were the Independents and Baptists; the wayfaring man went to them also, for they were the watchmen of some people, and said unto them: Ye watchmen of the night, did ye see my Beloved? And these watchmen of the night were also exceeding angry, and said, What is thy beloved more than another's beloved, and thy way more than another's way, and thy religion more than another's. And these watchmen of the night smote cruelly.

Then the wayfaring men went to the private meetings of the Manifesterians and Seekers; and these watchmen fell a mocking, and scoffing, and railing, and smiting with the tongue, and thrust them out of their meetings. And when it was asked them, if they saw the wayfaring men's Beloved? they scoffed at their beloved. And so the wayfaring men wayfared up and down from watchman to watchman to seek their Beloved; and many were imprisoned and persecuted by some of these watchmen of the night. And now, glory for ever be to the Lord! thousands of these wayfaring men have found their beloved, and have found their way, Christ Jesus, and a fool shall not err therein; for there is no error in Christ Jesus.

The outward Jew worshipped in his outward temple made with hands, at outward Jerusalem, and they came up yearly to worship there; and if they did not come up to worship at outward Jerusalem, and keep the feast of

tabernacles in the temple, upon them should be no rain; and their eyes were to rot out of their heads, and their tongues out of their mouths, that fought against Jerusalem. *Zec.* xiv. 12. So the outward Jew had but one temple in the whole world, and there they went to worship in it; and the priest had a chamber in the temple. And when Christ came, he ended the priesthood, he ended the offerings, and the temple and the worship therein of the outward Jews; and set up another worship in the spirit and in the truth. For when the woman of Samaria, that came to Jacob's well, said unto Christ, how that "our fathers worshipped in this mountain," (where Jacob's well was, and the well was made before Jerusalem was, or the temple either; for Jacob died in Egypt, and afterward his sons came out of Egypt, and builded a temple in Jerusalem; and so there they set up a place of worship after the well was made), then Christ said unto the woman, the hour is coming, and now is, that they that worship the Father must worship Him in spirit and in truth; and not at Jerusalem, nor at this mountain, is God worshipped; for God is a Spirit, and they that worship Him must worship Him in spirit and in truth. And then did Christ set up his worship, which was before the Popes, Turks, Common-prayer, Presbyterian, Independent, and other worships were; and the worship that Christ Jesus set up, was in the spirit and in the truth. Now where is this Spirit, and where is this Truth? Is it not within people? So as the Jew outward was to worship in the temple, and there was but that one temple commanded of God to be built, which Christ came to end, who set up his worship in the Spirit and in the Truth: so every man and woman in the whole world must come to the Spirit and Truth in their own hearts, by which they must know the God of Truth, who is a Spirit, and

feel the Spirit in their own hearts, and in the Spirit of Truth worship the God of Truth, who is a Spirit.

So now, as the Jew outward was to offer his sacrifice in the outward temple, and no where else, which temple is now thrown down, he is not a Jew who is one outwardly, but he is a Jew who is one inwardly, in the Spirit and in the Truth; and so, all ye Jews inwardly, in the Spirit, ye must worship in the Truth and in the Spirit. And so, the Jew inwardly can worship no where but in the temple. What temple? it is not a temple that is made with hands. The Jews outwardly worshipped in the temple that was made with hands; but the Jew inwardly, his worship is to be in the Spirit, and in the Truth, and in a temple not made with hands, where the Spirit of Truth is. Know ye not, that your bodies are the temples of the Holy Ghost. And so all ye who are Jews inwardly in the Spirit, let Christ your priest have a chamber in your temple, that He may cleanse your temple, and cast the rubbish out of it, which is come in by transgression, who doth renew you up into the image of God, which Adam and Eve were in before they fell; so that the glory of the Lord may fill your temple.

NO. CCLXIII.

An Exhortation to keep to the ancient Principles of Truth.

FRIENDS, 1668.

Keep at a word in all your dealings, without oppression.

And keep to the sound language, *thou* to every *one*.

And keep your testimony against the world's vain fashions.

And keep your testimony against the hireling priests, and their tithes and maintenance.

And against the old mass-houses, and the repairing of them.

And against the priests and the world's joining in marriages.

And your testimony against swearing, and the world's corrupt manners.

And against all looseness, pleasures, and profaneness whatsoever.

And against all the world's evil ways, vain worships and religions; and stand up for God's.

And see that restitution be made by every one, that hath done wrong to any.

And that all differences be made up speedily, that they do not fly abroad to corrupt people's minds.

And let all reports be stopped that tend to the defaming one of another.

And, Friends, live all in the power of the Lord God, and in his truth, light, and life, that with it you may all, with one heart, soul, and mind, keep dominion; and in the light, life, truth, and power of God, do true judgment, justice and truth, righteousness and equity, in all your men and women's meetings, without favour or affection to relations, kindreds, and acquaintance, or any respect of persons; for if you do not so, judgment will come upon you from God, to put you down from your places: for the power of God respects not persons, but justice, truth, righteousness, equity, &c.

Let mercy overshadow the judgment-seat; and let mercy be mixed with judgment.

Take heed of foolish pity; and if you be not diligent against all profaneness, sin, iniquity, uncleanness, looseness and debauchery, and that which dishonoureth God,

then you let those things come up upon you, which you should subdue, and keep down with righteousness, and the truth and the power of God.

And in all your men and women's meetings, let all things be done in love, which doth edify the body; and let nothing be done in strife and vain glory, but keep in the unity of the Spirit, which is the bond of peace. And let all things be done in the wisdom of God, which is pure and gentle, from above, above the earthly, which is below, sensual and devilish.

And take heed of hurting any concerning marriages, through any earthly reasoning, if the thing be right, lest they do worse.

And so all be diligent for the Lord God and his Truth upon the earth, and the inheritance of a life that hath no end, that you may live in the seed that is blessed for evermore.

And be diligent in all your meetings, and see to the setting forth of apprentices, all fatherless and poor friends' children; and that all the poor widows be carefully looked after, that nothing may be lacking among you; then all will be well.

And keep your testimony against all the filthy rags of the old world; and for your fine linen, the righteousness of Christ Jesus.

And keep your testimony for your liberty in Christ Jesus, and stand fast in it, against all the false liberties in old Adam; and your liberty in the Spirit of God, and in the Gospel of Christ Jesus, against all the false and loose liberties in the flesh.

And train up all your children in the fear of the Lord, and in his new Covenant, Christ Jesus; as the Jews did their children and servants in the old covenant, and so do you admonish your children and servants. And let no

man live to himself, but in that love that seeks not his own.

NO. CCLXIV.

Extracts from other of G. Fox's Epistles, both of former and later dates, relating to matters recommended by him to be taken notice of by the Quarterly and other Meetings.

DEAR FRIENDS, 1669.

If there happen any difference betwixt Friend and Friend, let them speak to one another; and, if they will not hear, let them take two or three of the meeting they belong to, that they may end it, if they can. And if they cannot end it, then it may be laid before the Monthly Meeting. And if it cannot be ended there, then it may be brought to the Quarterly Meeting, and there let it be put to half a dozen friends, that they may end it, that they may keep their meetings quiet. Or, they that are at difference, may choose three friends, and friends may choose three more to them, and let them stand to their judgment. For there are few, that love quietness and peace, will have their names brought to a Monthly or Quarterly Meeting, to have their names sounded over the country, that they are in strife; but will rather endeavour to end it amongst themselves or at their own meeting, before they come to the Monthly Meeting.

And if there be any difference brought to the Monthly or Quarterly Meeting, either men or women's, after you have heard them one by one, and let but one speak at a time, know of them, whether they will stand to your judgment? And, if they will, let half a dozen Friends make a final end of it. But, if they will not stand to your judgment, they are not fit to bring it thither.

And if any brother or sister hear any report of any brother or sister, let him or her go to the party, and know the truth of the report; and if true, let the thing be judged: if false, go then to the reporter, and let him or her be judged. And if any should report it at a second or third hand, without going to the party of whom the report goes, let such be brought to judgment: for thou shalt neither raise nor suffer a false report to lie upon my people, saith the Lord; for they are to be holy, as He is holy; and just, as He is just.

Now concerning Gospel order; though the doctrine of Jesus Christ requireth his people to admonish a brother or sister twice, before they tell the church, yet that limiteth none, so as that they shall use no longer forbearance, before they tell the Church; but that they shall not less than twice admonish their brother or sister before they tell the Church. And it is desired of all, that before they publicly complain, they wait in the power of God, to feel if there is no more required of them to their brother or sister, before they expose him or her to the church: let this be weightily considered.

And further, when the church is told, and the party admonished by the church again and again, and he or they remain still insensible and unreconciled, let not final judgment go forth against him or her, till every one of the meeting have cleared his or her conscience; that if any thing be upon any, further to visit such a transgressor, they may clear themselves, that if possible the party may be reached and saved. And after all are clear of the blood of such an one, let the judgment of Friends in the power of God go forth against him or her, as moved, for the Lord's honour and glory's sake, that no reproach may come or rest upon God's holy name, truth, and people.

And all such as behold their brother or sister in a

transgression, go not in a rough, light, or upbraiding spirit to reprove or admonish him or her, but in the power of the Lord, and spirit of the Lamb, and in the wisdom and love of the Truth, which suffers thereby to admonish such an offender. So may the soul of such a brother or sister be seasonably and effectually reached unto and overcome, and they may have cause to bless the Name of the Lord on their behalf, and so a blessing may be rewarded into the bosom of that faithful and tender brother or sister that so admonished them.

And be it known unto all, we cast out none from among us; for if they go from the Light, and Spirit, and Power, in which our unity is, they cast out themselves. And it has been our way to admonish them, that they may come to that Spirit and Light of God, which they are gone from, and so come into the unity again.

And no condemnation ought to go further than the transgression is known; and if he or she returns, and gives forth a paper of condemnation against him or herself, (which is more desirable than that we should do it), this is a testimony of his or her repentance and resurrection before God, his people, and the whole world; as David, *Psalm* li. when Nathan came to admonish him.

And that no testimony, by way of condemnation, be given forth against any man or woman, whatever crime they commit, before admonition, and till such time as they have had Gospel order, according to Christ's doctrine.

And so keep the church order of the Gospel, according as the Lord Jesus Christ hath commanded; that is, If thy brother offend thee, speak to him betwixt thee and him; and if he will not hear, take two or three: if he will not hear two or three, then tell it to the church, &c.

And if any one do miscarry, admonish them gently in the wisdom of God, so that you may preserve him

and bring him to condemnation, and preserve him from farther evils, which it is well if such do not run into; and it will be well for all to use the gentle wisdom of God towards them in their temptations, and condemnable actions, and with using gentleness to bring them to condemn their evil, and to let their condemnation go as far as the bad action has gone, and no farther, to defile the minds of friends or others; and so to clear God's truth and people, and to convert the soul to God, and preserve them out of further evils. So be wise in the wisdom of God.

And let no one accuse any one, either in a Monthly or Quarterly Meeting, publicly, except they have spoken to them by themselves first, and by two or three as beforementioned.

And, dear friends, let care be taken from time to time, as Friends are moved thereunto, for relieving faithful Friends' necessities, and for other services of Truth, which shall be delivered into the hands of a faithful Friend or Friends, (who are desired to be receivers for that purpose,) who are to give an account (if it be desired) of all monies that shall be by them received and disbursed, at the next Monthly or Quarterly Meeting after it shall be laid out, and so the account to be ended; that ministering Friends may not be cumbered with outward things, but kept out of them; and that what monies shall be by them disbursed for the service of poor Friends, as aforesaid, shall be disposed of, as Friends of the Monthly or Quarterly Meeting see meet to dispose of the same.

And all Friends, be tender over all Friends that are prisoners upon Truth's account, and that are sick and weak people, strangers and fatherless, and widows, servants and children, whose parents, masters or dames, and relations, are not Friends; keeping in the power of the Lord, it will lead you in all things without many words,

and bring you to see, and feel, and live in that which was before enmity was, or words either.

And also all widows, in all your several meetings, let them be taken notice of, and informed, and encouraged in their outward business, that there be not any hindrance put to them in their inward growth; and so be carefully looked after, that they may be nourished and cherished, and preserved in the Truth, that love may be increased. And if they have many children to put out apprentices or servants, which may be a burthen to them to bring up, then let Friends take care to ease them, by putting them forth, as may be seen meet. Let all these things be looked into every meeting, and notice thereof given to the next Monthly or Quarterly Meeting, and some ordered to see, that all these things are done according to truth and righteousness.

And in all your meetings, let notice be given to the Quarterly Meeting of all poor Friends. And when ye have heard, that there are many more poor belonging to one meeting than to another, and that meeting thereby is burthened and oppressed, let the rest of the meetings assist and help them, so that ye may ease one another, and help to bear one another's burdens, and so fulfil the law of Christ.

And now that Monthly and Quarterly Meetings of two or three out of every particular meeting of true and faithful Friends are set up, and kept in the most convenient place in the middle of your county, you may know in your meetings of the wants and necessities of all Friends, whether in bonds or not, widows or fatherless, or aged people, their necessities being looked into, and every one feeling one another's condition; this keeps in tenderness and love, as a family; and nothing being lacking amongst you, then all is well, every want and necessity being sup-

plied. And by this, one meeting may be serviceable to another in outward things, for that is the least love; and by this you may come into the practice of the pure religion, which is, to relieve the widows, strangers, fatherless, and helpless.

And, Friends, all the legacies that are given to the men or women's meetings, let them be kept as a public stock for the setting forth of apprentices, and setting them up.

And Friends should have and provide a house for those that are distempered. And should have an almshouse or hospital for all poor Friends that are past work.

And to have and provide a house or houses, where an hundred may have rooms to work in, and shops of all sorts of things to sell, and where widows and young women might work and live.

And, dear Friends, dwell all in the everlasting power of God, and his life, in which is both unity, order, peace, and fellowship; and wait in the fear of the everlasting God, that you may receive his wisdom, which is from above, pure, and gentle, by which all things were made; by which wisdom you may order all things to the glory of God. The poor, the sick, the widows, the fatherless, the prisoner, be tender of, and feel every one's condition as your own, and let nothing be lacking amongst you, according to the apostle's doctrine to the church of God of old time; and if nothing be lacking, all is well.

And let all the estates of fatherless children be recorded in a book at the Monthly or Quarterly Meeting; and let all that are entrusted with any estates of the fatherless and widows, enter their trusts at the Monthly or Quarterly Meetings, that the meeting may see that justice be done unto them, and require the Trustees to give an account, (if need be,) and to do that which is just and equal; so that there may be no strife about outward

things amongst you. And that every one that is entrusted with any widows or fatherless children's estates may be faithful, and not fail them in time of need. So that righteousness, and justice, and truth, and equity may flow down amongst you, and that the wisdom of God be among Friends, to order them in all things to his glory.

And all Friends, see that your children be trained up in soberness, and holiness, and righteousness, and temperance, and meekness, and gentleness, and lowliness, and modesty, in their apparel and carriage, and so exhort your children and families in the Truth, that the Lord may be glorified in all your families. And teach your children when they are young; then will they remember it when they are old, according to Solomon's counsel: so that your children may be a blessing to you, and not a curse.

And all men and women are to order their children and servants in the order of the Gospel, and in the new Covenant, that they may all come to know the Lord. For the outward Jews were to train up their children in the old law, in the old Covenant: and so you that are called Christians are to train up your children in the fear of the Lord, and in Christ Jesus, that they may walk in Him, in modesty, and holiness, and virtue. And so all to govern their families: and they that are to govern, are to be governed and ordered themselves, by the Spirit and Power of God, to God's glory, and as examples in their families; for all looseness is out of the Power of God, either in word or life. And so by the power of God, and his righteousness, and truth, and light, and life, all that is to be judged, and kept under and down; and the truth, and the light, and the Spirit of God must be walked in, which all looseness is out of.

And so, whatsoever things are of good report, or whatsoever things are lovely, or whatsoever things are pure, and decent, and virtuous, and godly, and righteous, and holy, and just, such follow after; and do the works of charity, and not your own, but the good works of hospitality, which are accepted of God.

Now concerning those that do go to the Quarterly Meeting as representatives, they must be substantial Friends, that can give a testimony of your sufferings, and how things are amongst you in every particular meeting. So that none that are raw or weak, that are not able to give a testimony of the affairs of the church and truth, may go on behalf of the particular meetings to the Quarterly Meetings, but may be nursed up in your Monthly Meetings, and there fitted for the Lord's service. So that two may go one time from every particular meeting, and two another time, or as it is ordered in your Monthly Meetings. So that some may go from all your meetings, that make up your Monthly Meetings; for the Quarterly Meeting should be made up of weighty, seasoned, and substantial Friends, that understand the business of the church; for no unruly or unseasoned persons should come there, nor indeed into the Monthly Meetings, but those who are single-hearted, seasoned and honest.

And if any one should speak or tattle any thing out of your Monthly or Quarterly Meetings, to the blemishing or defaming any person or the meetings, such are to be brought to judgment and condemnation; for it breaks the privilege and order of your Christian society in your meetings.

And the least member in the church hath an office, and is serviceable; and all the members have need one of another.

And now, Friends, as many men's Monthly Meetings

as you have in your county, so many women's Monthly Meetings you may have; and if once a year, at least, you had a general women's meeting, it would be well; for in some counties they have as many Quarterly women's meetings as men's, and in others, they have only two in the summer time, because the ways are foul and days short in winter.

And let one or two Friends in every meeting take an account of all the marriages, births, and burials, and carry them to the Monthly Meetings; and let one or two there be ordered to receive them, and record them there in a book, which is to be kept at the Monthly Meetings. And from thence a copy of what is recorded there, to be brought to the Quarterly Meeting, and let one or two Friends be appointed there to receive them, and to record them all in one book, which is to be kept for the whole county. And this will be most safe, that if one book should happen to be lost, the other may be preserved, for the use of such as may have occasion.

And let Friends who are not already provided, speedily procure convenient burying places, and that thereby a testimony may stand against the superstitious idolizing of those places, called holy ground. For Abraham bought a place to bury his dead in, and would not bury them amongst the Egyptians and Canaanites. And Jacob was brought out of Egypt, and Joseph; and they were buried in their grandfather and father's burying-places. And so, Friends, get decent burying-places for your dead, and let them be decently and well fenced, that you may show a good example to the world in all things.

And, dear Friends, do all that you do in peace and love, and in the fear of God, condescending one unto another, in the simplicity and innocency of Life, and Truth, and in the Wisdom of God; for you are called to

peace and holiness, in which the kingdom stands, and to serve one another in love.

And draw up an account of all that have died in prison, in every county, for Truth's testimony, and lay them before the magistrates; and so to keep Friends clear from the blood of all men. And preserve a list of their sufferings, together with the number that have died in prison; that their blood may come upon them that have thirsted after it, and that their testimony may not be lost, who have sealed it with their blood; but that it may be preserved. And so keep a record of them in your Quarterly Meeting books. So that the Memorial of the innocent sufferers for the Truth and the Name of Jesus may not be lost nor forgotten, that his Name and Power, who hath supported them, may be exalted, who hath carried them over death, and their persecutors, and the spoiling of their goods.

And all my dear Friends every where, who have been moved of the Lord God to speak in steeple-houses to the priests, or in markets to the people, or in courts, or fairs, or assizes, or towns; let an account thereof be drawn up together in one book, with the substance of their words, that they spake in the power of God. This would be a book, that may stand to generations, that they may see their faithful testimony, and what strength God did ordain out of the mouths of babes and sucklings. And Friends that have been moved to go to the professors' meetings; that their testimony there may not be lost, together with all the examples that have fallen upon the persecutors.

And such testimonies of Friends as are deceased, let them be recorded, that so the testimony of the Lord through his servants may not be lost, that He raised up his people, and for which they were carried through great

tribulations and sufferings; and many laid down their lives, and had their goods spoiled, and were persecuted to death, to keep up their testimony: so that those words, that they were moved to speak forth by the Power, may not be lost; that the Power and Spirit of the Lord may be exalted. And so be diligent, and let those that can write, help those that cannot.

And all public ministers (if unknown) that pass up and down the country, and to other nations, must have a certificate from their meeting, where they are known, and all their practices are looked into; which will prevent any bad spirits, that may scandalize honest men. For they that do minister to others, must have a double diligence in virtue, and chastity, and patience, and carefulness, and watchfulness.

And dear Friends, live in the peaceable Truth, and keep in the heavenly order of the Gospel, and in the government of the heavenly man, of the increase of which there is no end; and walk in the pure and undefiled religion, that keeps you from the spots of the world, and in the worship of God in the spirit and truth.

And so, the God of glory, who hath brought Christ from the dead, by Him are you quickened and raised from the dead, that henceforth you should not live to yourselves, but to Him. So walk in Him, who is the Amen, and over all—the First and Last. G. F.

NO. CCLXVIII.

Not to be over thoughtful of the things of this world.

FRIENDS, 1669.

Did not God provide for man and woman before He made them? Did He not make all things in six days?

And the sixth day He made man in the image of God, in righteousness and holiness. And therefore Christ, who is the Son of God, who came to restore man into the image of God, in righteousness and holiness—doth He not reprove such as take thought, and tell them of their little faith, and that they cannot add one cubit to the stature that God had made; and that it was the practice of the heathens and of the gentiles to take thought? So it is clear, before God made man, He took care for him; but after man was fallen from the image of God, and his righteousness, he took care and toiled, though he cannot add one cubit to his stature in the Lord's work: for thou mayst sow thy seed in the ground or garden, thou mayst have much cattle, and other things, but yet there is no increase but by the Lord, neither of thy seed, nor of thy cattle; for is not the earth the Lord's, and the fulness thereof? Mark—and doth He not give the increase, who upholds all things by his Word and Power? who is the Creator of all, and provided for man before He made him, and set him in dominion over all the works of his hands; which dominion man lost. Man lost righteousness and holiness, in his disobeying the command of God, which Christ came to restore man to, and set him above all again, as he was in the beginning, and up to his own state beyond Adam before he fell, to Him that never fell. And so all that believe in the Light, as Christ commanded, in the Light they see they cannot add one cubit to their stature; and so they come to grow in the faith in Christ and in God. And so herein hath the Lord the praise of his works; and all things praise Him, who hath created them all to his honour, and to his glory, and to his praise; and man to glorify Him in righteousness and holiness, in the image of God and of Christ Jesus, above all other creatures, in the covenant of God, in the covenant of light

and life in Christ Jesus, Him by whom the world was made; by Him they praise and please God; and in their pleasing God, they honour God and Christ.

G. F.

NO. CCLXXV.

FRIENDS, 1669.

Dwell in the Living Spirit, and quench not the motions of it in yourselves, nor the movings of it in others; though many have run out, and gone beyond their measures, yet many more have quenched the measure of the Spirit of God, and have become dead and dull, and have questioned through a false fear; so there hath been hurt both ways. Therefore be obedient to the power of the Lord, and his Spirit; war with that Philistine that would stop up your wells and springs. And the belief in the power keeps the spring open, and none to despise prophecy, neither to quench the Spirit; so that all may be kept open to the spring, that every one's cup may run over. For you may all prophesy one by one, and the spirit of the prophets is subject to the prophets: would all the Lord's people were prophets, said Moses in his time, when some found fault; but the last time is the Christian's time: who enjoys the substance, Christ Jesus; and his church is called a royal priesthood, offering up spiritual sacrifices; and his church are his believers in the Light. And so in the Light every one should have something to offer; and to offer an offering in righteousness to the living God, else they are not priests: and such as quench the Spirit cannot offer, but become dull. I will pour out of my Spirit upon all flesh, in the last time, saith the Lord, which is the true Christian's time: God's sons and daughters shall prophesy, and your young

men shall see visions, and old men shall dream dreams; and on my servants and handmaids I will pour out of my Spirit in those days, and they shall prophesy. Now, Friends, if this be fulfilled, servants, handmaids, sons, daughters, old men, young men, every one is to feel the Spirit of God, by which you may see the things of God, and declare them to his praise; for with the heart man doth believe, and with the mouth confession is made unto salvation; first, he has it in his heart, before it comes out of his mouth; and this is beyond that brain-beaten heady stuff which man has long studied, about the saints' words which the holy men of God spake forth, as they were moved of the Holy Ghost.

So with the Holy Ghost, and with the light and power of God, do you build upon Christ, the Foundation, and Life; and by the same heavenly Light, and Power, and Spirit, do you labour in the vineyard, and do you minister and speak forth the things of God, and do you dig for your pearls; therefore bring them forth, and let them be seen how they glister. Friends, you see how men and women can speak enough for the world, for merchandize, for husbandry, the ploughman for his plough; but when they should come to speak for God, they quench the Spirit, and do not obey God's will.

But come, let us see what the wise merchants can say: have they found the pearl and field, and purchased the field which yields those glorious glistering pearls? let us see, what can you say for God, and that heavenly merchandize? What can the ploughman say for God with his spiritual plough?—is the fallow ground ploughed up? has he abundance of the heavenly seed of life? So what can the heavenly husbandman say?—has he abundance of spiritual fruit in store? What can the thresher say?—has he gotten the wheat out of the sheaf, the heavenly

wheat, with his heavenly flail? And let us see, what can the spiritual ploughman, husbandman, and thresher, say for God; and how they have laboured in the vineyard, that they may have their penny? Some are breakers of clods in the vineyard, some are weeders, some are cutting off the brambles and bushes, and fitting the ground, and cutting up the roots with the heavenly axe for the seed; some are harrowing in, some are gathering and laying up the riches. So you may see, here are merchants, ploughmen, harrowers, weeders, reapers, and threshers, in God's vineyard, yet no one is to find fault with another, but all labouring in their places, praising the Lord, looking to Him for their wages, their heavenly penny of life, from the Lord of Life.

So none are to quench the Spirit, nor to despise prophecy, lest ye limit the Holy One; and every one is to minister as he hath received the grace, which hath appeared to all men, which brings salvation; so that the Lord's grace, his light, and truth, and Spirit, and power, may have the passage and the rule in all men and women; that by it and from it in all, He may have the glory, who is blessed for ever and for ever. The Lord hath said: From the rising of the sun to the going down of the same, my Name shall be great among the Gentiles. Now mark, Friends, this is a large space, wherein God's Name shall be great; and the Lord further saith: In every place, incense shall be offered unto my Name, and a pure offering; for my Name shall be great among the heathen, saith the Lord of hosts. Now mark, Friends, this heavenly incense, and pure offering, is a spiritual offering, which is to be offered by the Spirit to God, who is a Spirit; then here none quenches the Spirit of God in his own heart; and all such come under the title of the royal priesthood, offering up spiritual sacrifices; which royal priesthood has a Priest that lives for ever, Christ Jesus.

And, Friends, do not quench the Spirit, nor abuse the Power: when it moves and stirs in you, be obedient; but do not go beyond, nor add to it, nor take from it; for if you do, you are reproved, either for going beyond, or taking from it. And when any have spoken forth the things of the Lord, by his Power and Spirit, let them keep in the Power and Spirit that keeps them in the humility, that when they have spoken forth the things of God, they are neither higher nor lower, but still keep in the power, before and after; and being obedient to the Spirit and Power of God, it keeps them from deadness, and alive to God, and keeps them in a sense that they do not go beyond and run out, as some you know have done: and all that hath come for want of living in the power of God, and in his Spirit, which keeps all things in subjection and in order, and in the true fear of the Lord, always to feel the presence of the Lord with you.

Come fishermen what have you caught with your nets? What can you say for God? Your brethren Peter and John, fishermen, could say much for God? Read in the Acts and you may see; I would not have you degenerate from their spirit.

Shepherds and herdsmen, where are you? What can you say now for God, whose abiding is much in the fields? David, Jacob, and Amos, your fellow-shepherds and herdsmen, (do not you see?) they could say much for God; I would have you to be like them, and not to degenerate from their spirit.

Come, tradesmen, tent-makers, physicians, and custom-men, what can you say for God? Do not you read that your fellow-tradesmen in ages past could say much for God? Do not degenerate from their spirit. Do not you remember the accusations of the wise and learned Grecians, when the apostles preached Christ among them, that they were called poor tradesmen and fisher-

men? Therefore be faithful. The preachers of Jesus Christ now, are the same to the wise of the world as then. G. F.

NO. CCLXXVII.

My dear Friends, 1669.

When you were formerly in a profession, you took your servants, your apprentices, your children, along with you to your places of worship. And now that you are come to Truth, and are convinced that the same is the Truth of God, through which you come to have a portion and inheritance of life and salvation, and of a kingdom and world which have no end, and into a possession of that which formerly you did profess in words;—now therefore, Friends, you that are come to this possession, and go into the assemblies of the people of God, that are gathered into his Name, (where salvation is, and in no other name under heaven, but in the Name of Jesus Christ), is it not more reputable for you, to take your servants, apprentices, children, and maidens along with you to the meetings, to be partakers of the eternal Truth, that they may have a possession with you of the same that you do possess? For, if you should leave them behind, and be careless of them, there are many of them apt to run into liberty, and to looseness, and to plays, and to tippling-houses, and so into loose company. Such liberty hath been a great hurt to youth, and the Truth hath been much dishonoured thereby: and such do not only lose the wisdom of God, and the true understanding given to them by his Son, but the reason of men, in these practices.

And then afterwards you may come to find fault with your servants, children, &c., and for a small matter put

some of them away, when the fault is in yourselves, that you did not take them along with you to the meetings, and govern them in the wisdom of God, and true understanding and knowledge; which is, to know the true God, and his Son Jesus Christ, whom He hath sent; whom to know is Life Eternal. For truly my life hath been often burdened through the want of restraining servants and children of that liberty they run into; wherein you should be more prudent, wise, and careful, and should keep more in your dominion and authority, in the Life, Power, and Seed, in which you have the true wisdom, knowledge, and understanding.

Therefore consider of these things in all your families, and remember the time of your former professions, wherein you so exercised the reason of men, as to bring your servants, &c., to an outward profession. Now on being come to a possession of Life, take heed lest you lose the right reason, wisdom, understanding, and knowledge. Therefore rouse up yourselves, that you may exercise the right wisdom and understanding in that which lives for ever, and is and will remain when all the contrary is gone; into which all must be brought; that therein you may be good patterns and examples in all your families, and bring them forth with you to your meetings; that they may find the substance of that which you did formerly profess in words. And now you enjoy the substance be more careful, be more diligent and circumspect, that God may be glorified throughout all your families, and his Name may be called upon, and honoured, and exalted, who is God over all, blessed for ever.

And Friends, some among you breed up your children in such a rude, heady way, that when they grow up, they do not matter you, nor care for you; so they are not a blessing and a comfort to you; but in many things they

are worse than many of the world's, more loose, stubborn, and disobedient: so that when they come to be set apprentice, many times they run quite out into the world: Truth brings more into humility, and meekness, and gentleness, and tenderness. And therefore, by the power, and life, and wisdom of God, these things you must take notice of, that all such may be brought into, and kept in subjection by, the power of God, that God may be honoured and glorified, through the breaking of the stubborn will in them, and subjecting them to Truth; and let them all know their places, and not to give way to that which may get over you; so that you will not know how to rule them at last, and they will bring a grief, and sorrow, and trouble upon you, as too many examples may be seen.

Therefore while they are young restrain them from such things, and every one in the life, and power, and seed of Truth, keep your authority, and lose not the true wisdom and understanding given you by Christ, nor the true knowledge, nor true reason, which gives to distinguish good from bad; but in all things keep your authority which is given to you of God, and your places in it; for they that fear and worship the Lord, shall have a place with Him. And in the power, and life, and wisdom of God, you will breed up and govern your sons and daughters, servants and apprentices, and cause them to keep in their places; and in the power of God answer the good in them all. For an outward father or mother, over their families, apprentices, and maidens, are to keep all things that are outward, civil, and subject in their places, with reason and true wisdom.

And such as come to be fathers in the Truth, are to train up their families in the Truth, and to exercise that wisdom, and that knowledge and understanding, which

are beyond the outward. Therefore they should train them up, not in the eye-service of men, but in serving the Lord in righteousness and diligence, in their services: that they may be partakers of the heavenly life, and come to be heirs of salvation, and children of the promise, and sons and daughters of Sion, to whom Christ is elect and precious; and through Him their conversations may be brought up into heavenly things, and their minds and affections be set on things above, that God may be glorified throughout all your families, who is blessed for ever.

G. F.

NO. CCLXXXIII.

To Friends at Bristol in time of suffering.

The 2nd of the Eleventh Month, 1670.

DEAR FRIENDS,

Now is the time for you to stand; therefore put on the whole armour of God, from the crown of the head unto the soles of your feet, that you may stand in the possession of life. And you that have been public men, and formerly did travel abroad, mind to keep up your testimony, both in the city and in the country, that you may encourage Friends to keep up their meetings as usual: so that none faint in the time of trial; but that all may be encouraged, both small and great, to stand faithful to the Lord God, and his power and truth; that their heads may not sink in the storms, but may be kept up above the waves. So, go into your meeting places as at other times. And keep up your public testimony, and visit Friends thereabouts, now in this time of storm; for there is your crown, in the universal Power and Spirit of God. So let your minds, and souls, and hearts, be kept above all outward and visible things.

Few travel now in the country: it may be well to visit Friends there, lest any should faint. Stir up one another in that which is good, and to faithfulness in the Truth, this day. And let your minds be kept above all visible things; for God took care for man in the beginning, and set him above the works of his hands. And therefore mind the heavenly treasure, that will never fade away.

It is hard for me to give forth in writing what is before me, because of my bodily weakness; but I was desirous in some measure to ease my mind, desiring that you may stand fast, and faithful to Truth. Of my travels and weakness it is likely you have heard, and of my afflictions, both by them that are without and also by them that are within, which are hard to be uttered and spoken. My love is to all faithful Friends.

G. F.

NO. CCXCI.

To all Women's Meetings.

FRIENDS, 1672.

Keep your women's meetings in the power of God, and take your possession of that which you are heirs of, and keep the Gospel order. For man and woman were helps meet in the image of God, and in righteousness and holiness, in the dominion before they fell; but after the fall, in the transgression, the man was to rule over his wife; but in the restoration by Christ, into the image of God, and his righteousness and holiness again, in that they are helps meet, man and woman, as they were before the fall. Sarah obeyed Abraham, and called him lord. Abraham did also obey the voice of his wife Sarah, in casting out the bondwoman and her son.

Dorcas, a woman, was a disciple. So there was a woman disciple, as well as men disciples; and mind the women that accompanied her. And women are to take up the cross daily, and follow Christ daily, as well as the men; and so to be taught of Him their Prophet, and fed of Him their Shepherd, and counselled of Him their Counsellor, and sanctified by Him who offered Himself once for all. And there were elder women in the Truth as well as elder men in the Truth; so they have an office as well as the men, for they have a stewardship, and must give an account of their stewardship to the Lord, as well as the men.

Deborah was a judge; Miriam and Huldah were prophetesses; old Anna was a prophetess, and a preacher of Christ, to all them that looked for redemption in Jerusalem. Mary Magdalen, and the other Mary, were the first preachers of Christ's resurrection to the disciples, and the disciples could not believe their message and testimony that they had from Jesus, as some now a days cannot; but they received the command, and being sent preached it. So is every woman and man to do, that sees Him risen, and has the command and message; daughters shall prophesy as well as sons. So they are to be obedient that have the Spirit poured upon them. Women are to prophesy; and prophecy is not to be quenched. They that have the testimony of Jesus are commanded to keep it, whether men or women. Priscilla and Aquila were both exhorters and expounders, or instructers to Apollos. So in the church there were women instructers, and prophetesses, and daughters prophetesses in the church; for Philip had four virgins that were prophetesses; and there were women disciples in the church, and women elders in the church, as well as men. So women are to keep in the government of Christ, and to

be obeyers of Christ; and women are to keep the comely order of the Gospel, as well as men; and to see that all that have received Christ Jesus, do walk in Christ Jesus; and to see that all that have received the Gospel, do walk in the Gospel, the power of God which they are heirs of. I say, they are heirs of the comely order of the Gospel; and therefore, I say, take your possessions of it, and walk as becomes the Gospel; and keep the comely order of it, and in it keep your meetings. And here is the ground and foundation of our women's meetings.

Now mothers of families, that have the ordering of children, maids, and servants, may do a great deal of good or harm in their families, to the making or spoiling of children, maids, and servants; and many things women may do and speak of amongst women, which are not men's business. So men and women become helps meet in the image of God.

And the elder women in the Truth were not only called elders, but mothers. Now a mother in the church of Christ, and a mother in Israel, is one that nourishes, and feeds, and washes, and rules, and is a teacher in the Church, and in the Israel of God, and an admonisher, an instructer, an exhorter. So the elder women and mothers are to be teachers of good things, and to be teachers of the younger and trainers up of them in virtue, in holiness, in godliness and righteousness, in wisdom, and in the fear of the Lord, in the church of Christ. And if the unbelieving husband is sanctified by the believing wife, then who is the speaker, and who is the hearer? Surely such a woman is permitted to speak, and to work the works of God, and to make a member in the church; and then as an elder, to oversee that they walk according to the order of the Gospel.

G. F.

NO. CCXCII.

To Friends in New England, Virginia, and Barbadoes.

DEAR FRIENDS, 1672.

Be faithful in the power of the Lord God, in what you know, and then the Lord will preserve you; that you may answer the witness of God in every man, whether they are the heathen, that do not profess Christ; or whether they are such as do profess Christ, that have the form of godliness, and are out of the power. And keep your meetings, you that know the power of the Lord and feel it, that in it you may have unity with God, and one with another. The Lord God hath a seed in those parts, who shall be heirs of his grace, that brings salvation, which grace is it that teacheth, in which grace they sing praises to the Lord. So, now you who are come to the dawning of the day, and to the ending of the night of the apostacy; happy and blessed are you, who are come to see the hidden mysteries of God revealed, and his glorious riches to the Gentiles, through the power of an endless life.

And you that are and have been faithful, spread the Truth abroad; let not principalities and powers separate you from the love of God, which you have in Christ Jesus, who hath all power in heaven and earth given unto Him: mind his reign, his teaching, his kingdom, which hath no end; for God hath some to be brought out from amongst those heathens, if you be faithful among them, answering the witness of God in them; for, as the Lord saith, I will give Him for a covenant to the Gentiles: who are called heathens. And as any are moved to go amongst the heathen, in the power and love of God, to preach the Gospel, which is the love of God to them, bring them to

the power of God; to that God who is the God of the stones, which they make idols of, and the God of the trees, earth, brass, silver, iron, and gold, which they make gods of; who is the living God; for those are dead gods that are made with men's hands.

He is the Living God who clothes the earth with grass and herbs, and causes the trees to grow, and bring forth food for you, and makes the fishes of the sea to breathe and live, and makes the fowls of the air to breed, and causes the roe and the hind, and the creatures and all the beasts of the earth to increase, whereby they may be food for you. He is the Living God, and causes the stars to arise in the night, to give you light, and the moon to arise to be a light in the night. He is the Living God, that causes the sun to give warmth unto you, to nourish you when you are cold. He is the Living God, that causes the snow and frost to melt, and causes the rain to water the plants. He is the Living God that made the heaven and the earth, and the clouds; and causes the springs to break out of the rocks, and who divided the great sea from the earth, and the light from the darkness, and divided the great waters from the earth; and gathered them together; which great waters He called sea, and the dry land earth. He is to be worshipped that doth this: He is the Living God who gives unto you breath, and life, and strength, and gives you beasts and cattle, whereby you may be fed and clothed: He is the living God, and He is to be worshipped. And that which gives you to be sensible of Him, and to know Him, is that which convinceth you in your hearts of sin and unrighteousness.

So all gods that are made of stone, mortar, wood, silver, brass, iron, or gold, are not the Living God, but are made of men's hands; and the Living God is He

who gives you life, and breath, and strength, and all things that are good; and would have you to feel after Him, with that which checks you for sin and evil; and would have you to worship Him in spirit, and serve Him who is holy and righteous, and to live in peace; He hath promised that He will give Christ Jesus for a covenant of light and peace, to you who are called gentiles and heathens. And now is the day approaching to you, (this covenant of Light), by which you shall come to have peace with the Lord God, the King of the whole earth. This is the King of kings and Lord of lords, in whose hand is the breath of all mankind. This is the God of the spirits of all flesh, who hath made all nations of mankind of one blood, to dwell upon the face of the earth. And Christ, the Second Adam, the Lord from heaven, saves men from sin; who is the Prince of Peace, and of Life, and the Covenant of God; who brings men to have peace with God, and one with another, who destroys the devil, the author of strife. This is Christ, the Second Adam, who brings the sons and daughters of Adam, into reconciliation with God again, and destroys sin, and finishes it, and makes reconciliation for sin and iniquity.

G. F.

NO. CCXCIII.

To Friends in Barbadoes.

DEAR FRIENDS, 1672.

To whom is my love in the Lord Jesus Christ, by whom all things were made, and by whom all things do consist, and who filleth all things, and doth uphold all by his word and power; who is the first and last, the holy

Head of his holy church; and the Door into the holy way, for his holy people to walk in; and the setter up of a holy worship in the Holy Spirit and Truth, to worship the Holy God in; and the setter up of a holy religion, to keep from the spots of the world; which religion is pure in his sight.

And therefore, all Friends, in your men and women's meetings, be faithful, and see that you do grow in the truth and power of godliness; and witness your renewings into the heavenly image of Him that created you; and that you all may be fruitful in the knowledge and grace of our Lord Jesus Christ, who is the orderer of all things; and wear his livery and fine linen, the righteousness of Christ; and hold forth his ensign and his standard, so that none may be carnally, but spiritually minded. And walk as becomes the glorious order of the Gospel, having the water of life in your cisterns, and the bread of life in your tabernacles, and fruit on your trees, to the praise of God. *Amen.*

And do not neglect your family meetings, among your whites and negroes, but do your diligence and duty to God and them; which you will not neglect, if you keep in the faith of Abraham, and of the blessed seed which inheriteth the crown. And be at peace among yourselves, that you may show that you are in Christ the Prince of Peace; and *that* doth show that you are the disciples of Christ, and learners and followers of Him. So possess Him who is life eternal. *Amen.*

And your love and kindness towards us, the Lord redouble it of his mercy into your bosoms. We are all pretty well. We have had great travail by land and sea, and rivers and bays and creeks, in New England, Jersey, Delaware, Maryland, Virginia, Carolina; where we have had great service, among Friends, and governors, and

others, and with the Indians, and their kings and emperor. Oh! blessed be the Lord God Almighty, who is over all, and over all giveth dominion: and glory be to his great Name for ever! *Amen.*

G. F.

NO. CCXCIX.

To Friends at Jamaica.

FRIENDS, 1673.

We do hear that some, professing Truth amongst you, do not keep to your meetings so diligently as they ought to do, and that but few of you meet together on the First days. And the reason is, that upon the First days some of you write and make up your accounts; so that you cannot have time to go to and frequent the meetings. Truly, Friends, this is an ill savour to come over here into England, and shows that you mind your own business more than the Lord's, and the things of this life more than the things that appertain to the life that is without end; which should be sought for first, if you desire to be blessed and to prosper. And if you do not, you will grow loose, and wither, and not have the blessing of God with you; you cannot expect it. The Lord, I say, will not, in so doing, prosper you.

And therefore, in the Name of Christ Jesus, keep your meetings. And let there be meetings on the week days, and also men's meetings, to see that nothing be lacking among you, once in a fortnight; and likewise a women's meeting, though there be but a few. For you that have seen the order of Truth in England, and other places, how can you go out of the practice of it, without growing wild and withering? That so men and women

in their distinct places, may be helps-meet in government. So that you may feel the presence of the Lord with you. And that all Friends may be invited to the meetings; and that you may be good examples and patterns unto all in the island, in righteous dealing and doings, in weights and measures. And keep to the sound language, and the honour that you have received from above; so let your lives and conversations preach in virtue, righteousness, and holiness, that God may be glorified through you, and among you all. And when you have got up your First days' and weekly meetings, and men and women's meetings, in the power of God, which will preserve you in the truth and righteousness, see that nothing be lacking among you; then send word over how things are with you, how Truth spreads and prospers, from your men and women's meetings, to the men and women's meetings in Old England. So no more but my love. G. F.

NO. CCCII.

1673.

To all Friends that live in the Truth, and by it are brought out of the world's vain fashions and customs, in their feastings, and revellings, and banquetings, and wakes, and other vain feastings, where they spoil the creatures, and dishonour the Lord God more on those times and days, which they call holy days and feast days, than any other times and days;—you that are brought out of such things, and do see the vanity and folly of them; and likewise of all the extravagant feastings of companies in corporations, and of making feasts, when the masters of companies are chosen, and constables, and headboroughs; you see their vanity, and

their folly and madness, in their destroying of the creatures, to the reproach of christianity, and the dishonour of God, and the blaspheming of his Name;—I say unto you, mind and practise Christ's words, as you may read in *Luke* xiii. 14: Christ saith, "When thou makest a dinner, call not thy friends, nor thy brethren, neither thy kinsfolks, nor thy rich neighbours, lest they also bid thee again, and a recompense be made thee; but when thou dost make a feast, call the poor, the maimed, the lame, and the blind, and thou shalt be blessed; for they cannot recompense thee again, but thou shalt be recompensed at the resurrection of the just."

So here you may see how Christ ordereth you to make a feast or a dinner, and to whom, contrary to the world; and it is to be obeyed and observed and practised; for it is the Heavenly Man's doctrine and command and will, and he that doth it shall know his doctrine; and this will judge the world in their vain feasts, dinners and suppers, which they make for the rich, for which they have self-reward; but Christ's command being obeyed, denieth self, and hath the Lord's recompense; and all that call Him Lord, should do as the Lord commandeth; and they that are his disciples, and do love Him, will keep his commands; for saith Christ: "If you love them that love you, what thank have you? for sinners also love those that love them. And if you do good to them that do good to you, what thank have you? For sinners also do even the same. So give and it shall be given unto you, good measure, pressed down, shaken together and running over into your bosoms;" and the Lord is kind to the unthankful, and therefore "be ye merciful, as your Heavenly Father is merciful." *Luke* vi.

G. F.

NO. CCCIV.

To Friends in Virginia.

DEAR FRIENDS, *Worcester*, 1673.

I am glad of the increase of Truth amongst you; and may the Lord prosper his work, and increase people in his knowledge, who will fulfil his promise, that, in the New Covenant, the knowledge of the Lord shall cover the earth as the water covers the sea. In the old covenant, the word was to Jacob, and the statutes to Israel; the like was not to other nations, but the New Covenant is to all nations, Jews and Gentiles: for I will give Him for a covenant of Light to the gentiles; and He shall be my salvation to the ends of the earth; therefore He saith: Look unto me, all ye ends of the earth, and be ye saved. And there is no salvation by any other name under heaven, but by the Name of Jesus, which signifies Saviour. And in his Name keep your men and women's, and all your other meetings, that you may feel Him in the midst of you, exercising his offices; as He is a Prophet, whom God has raised up to open to you; —and as He is a Shepherd, who has laid down his life for you, to feed you, so hear his voice; and as He is a Counsellor, and a Commander, follow Him and his counsel; and also as He is a Bishop, to oversee you with his heavenly Power and Spirit—and as He is a Priest, who offered Himself for you, who is made higher than the heavens; who sanctifies his people, his church, and presents them to God without blemish, spot, or wrinkle: so, I say, know him in all his offices, exercising them amongst you, and in you.

I am glad to hear of some of your diligence, in taking that great journey to Carolina through the woods; for

if you visit them sometimes, it would be well. And there is a people at that place you call New Country as you go to Carolina, who had a great desire to see me, amongst whom I had a meeting. I received letters, giving me an account of the service some of you had with and amongst the Indian king, and his counsel; and if you go over again to Carolina, you may inquire of Captain Batts, the old governor, with whom I left a paper to be read to the Emperor, and his thirty kings under him of the Tusrowres, who were to come to treat for peace with the people of Carolina; whether he did read it to them or not. Remember me to Major-General Benett, and Colonel Dew, and the rest of the justices who were friendly and courteous to me, when I was there, and came to meetings; and tell them, that I can not but remember their civility and moderation, when I was amongst them. And so the Lord redouble into your hearts and theirs, the love and kindness which they and you showed unto me. I have been a prisoner here about these eight months, and now I am premunired, because I cannot take an oath; but the Lord's Seed and Power is over all; blessed be his Name for ever; and glory and honour to Him who is over all, and is worthy of all! G. F.

NO. CCCVIII.

1674.

My dear friends in England, and all parts of the world; the Gospel, which is the power of God, which you have received from the beginning, keep in it, and the fellowship of it; in which there is neither sect, nor schism, but an everlasting fellowship, and an everlasting order.

And at your general assemblies of the ministry at

London or elsewhere, examine, as it was at the first, whether all the ministers that go forth into the countries, do walk as becomes the Gospel: for that you know was one end of that meeting, to prevent and take away scandal; and to examine, whether all who preach Christ Jesus, do keep in his government, and in the order of the Gospel, and to exhort them that do not: for the foundation is already laid, which is Christ, and his government is set up; of the increase of which there is no end. Had those called Christians kept in his order and government, they had not troubled themselves and others with so many disorders; so if you keep in the gospel order, and government of Christ Jesus, you will keep out of the apostacy, which they have been in, and the many false orders and governments, that they went into, and made one against another, when they went from the true; as you may see in the Scriptures of Truth, that it was some high Cain and Corah-like spirits that did so; for Cain was able to build a city: and Corah, that opposed the chief leader Moses, was of the princes of the people: and so these opposed, with their many orders, the true order: and Balaam, that was able to teach a nation, and prophesy before a king, made the children of Israel to stumble by his bad counsel. These were men of esteem—these are they the world went after—these came to ride upon the people; and such as these opposed Abel, Moses, and Christ, the Leader and Governor, and his apostles, and set up the many orders and governments in their churches, and broke all into sects. And therefore it concerns all that profess themselves to be ministers, to be humble, else they are no learners of Christ; not to be harsh nor high-minded, but walk as examples amongst God's flock, and not to be lords over God's inheritance; but let Him be Lord whose right it is, &c.

And you have known the manner of my life, the best part of thirty years, since I went forth, and forsook all things; I sought not myself, I sought you and *his* glory that sent me; and when I turned you to Him, that is able to save you, I left you to Him. And my travails have been great, in hungers and colds, when there were few, for the first six or seven years; that I often lay in woods and on commons in the night; that many times it was as a by-word, that I would not come into houses, and lie in their beds; and the prisons have been made my home a great part of my time, and I have been in danger of my life, and in jeopardy daily. And amongst you I have made myself of no reputation, to keep the Truth up in reputation, as you all very well know, that are in the fear of God. With the low, I made myself low; and with the weak and feeble, I was as one with them, and condescended to all conditions; for the Lord had fitted me so to do before He sent me forth; and so I passed through great sufferings in my body, as you have been sensible.

And few at the first took care for the establishing of men and women's meetings, though they were generally owned when they understood them; but the everlasting God, who sent me forth by his everlasting power first to declare his everlasting Gospel; and when people had received the Gospel, moved me to go through the nation, to advise them to set up the men's meetings, and the women's; many of which were set up; and I was moved to write to other places, for them to do the like. So that all now, in the restoration by Christ Jesus into the image of God, may be helps-meet in holiness and righteousness; for in the church of Christ, where He is head, there is his Gospel, and his order, and his government; there his power is felt in every one's heart, and there are the offices

of admonishing, rebuking, exhorting, reproving, amongst them that are convinced and converted, by them that are in the power; for there are several states. So they that would not have people to be admonished, who go under the name of Truth, and yet go into sin and wickedness—those are out of the gospel order, and government of Christ Jesus, and of loose mind themselves, and would set up themselves, and be lords: but that spirit is for judgment, for it is out of the power of God, and out of the Spirit in which is the fellowship.

G. F.

NO. CCCX.

FRIENDS, 1674.

In every thing give thanks to the Lord; for from Him you do receive every good thing; the Apostle saith, 1 *Thess.* v. 18: "In every thing give thanks:" for this is the will of God in Jesus Christ concerning you; and they that do not obey this doctrine, do not do the will of God in Christ Jesus. And the Apostle saith: "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving," &c.—1 *Tim.* iv. 4. And David saith: "At midnight I will rise to give thee thanks, because of thy righteous judgments."—*Psalm* cxix. 62. And David saith, "O give thanks unto the Lord, for He is good, because his mercy endureth for ever!"—*Psalm* cxviii. 1. So the Lord is worthy of all thanks and praises, through Jesus Christ, who created all by Jesus Christ, to his glory and honour for evermore.

G. F.

NO. CCCXV.

To Friends at Barbadoes.

DEAR FRIENDS, 1675.

To whom is my love in the holy Truth—my desire is, that you may all be valiant for it, against all deceit, that the camp of God may be kept clean; and all may be faithful in your testimonies of light and life, against all those things which have come up in this night of apostacy from the light, life, and power of God.

Great persecutions are in most counties in England, and many are imprisoned in many places, and their goods spoiled. But we had a very large Yearly Meeting here, and very peaceable and quiet. And the Lord's power and presence was richly manifest in our meetings; and the Lord wonderfully supports Friends in all their trials and sufferings; and Friends generally are in much love and unity one with another.

Now, Friends, we desire that, at your Quarterly Meeting, you may write over an epistle to the Yearly Meeting in London, of the affairs of the Church of Christ, and the prosperity and the spreading of his Truth there; for we had a large epistle from the Half-year's Meeting in Ireland, which declares, that Friends were all in unity there; and likewise an account was given from Scotland, that Friends were in unity there; and likewise an epistle was read in our Yearly Meeting here, from the Yearly Meeting in Holland, which gives an account, that Friends are in love and unity there; and in Friesland, Germany, and other places. At Embden and Dantzick, they are under great persecution; and we have lately a new meeting set up beyond Holland, which has been under much suffering and persecution, but they stand faithful to the Lord. And at Algiers, in the Turks' country, Friends

who are captives there, have set up a meeting amongst themselves; about twenty Friends; and some other of the captives have been convinced at that meeting.

And one Thomas Tilby, a captive Friend, hath a testimony for God, and speaks there among them; and their patroons, or masters, let them meet; and one of their masters spoke to a Friend, as he was going to a meeting, and thought he had been going to a public tippling house, and he stopped him, and asked him whither he was going; and he told him, to worship the great God; and he said, it was well, and let him go: and some of the Turks said, they had some among them of their people that would not buy stolen goods. I have written a large epistle to them to encourage them, and that they might preach the gospel abroad in those parts, both in their words, lives, and conversations, and this meeting among the Turks may be of great service.

And now, Friends, all be careful of God's glory, and seek the good one of another; and strive all to be of one mind and heart, and that the peace and gentle wisdom of God may order you all. And be courteous, and kind, and tender-hearted one to another; and so the Lord God Almighty, in his Holy Spirit, preserve you all in unity and fellowship one with another. *Amen.*

And, Friends, you may send a copy of this to the Caribbee Islands, to be read in their Quarterly Meetings; and you may read it in your own. G. F.

NO. CCCXIX.

To Friends in Nevis, and the Caribbee Islands

DEAR FRIENDS, *Swarthmore, 5th of Ninth Month,* 1675.

To you all in Nevis, and the Caribbee Islands thereabouts. I have seen a letter from some of you, wherein

I understand that there has been some scruple concerning watching or sending forth watchmen in your own way.

Truly, Friends, this I declare to you, that it is a great mercy of the Lord, to subject the governor's mind so much by his power and Truth, that he will permit you to watch in your own way, without carrying arms; which is a very civil thing, and to be taken notice of. For, could Friends have obtained the same in Jamaica, and other places, they would willingly have done it, and did proffer themselves for to do it, to the governors. But because that they would not bring swords and guns, and other arms, to watch against the Spaniards, as they pretended, their standing fine was about seventeen shillings each man's neglect; but they took often thirty shillings-worth for it, and tied some of them neck and heels besides, till the blood hath come forth at their mouths, noses, and ears. And this I have seen upon record of those who freely proffered to watch in their own way, but it would not be accepted. And in other places, it hath been the same.

And now as for watching in itself. Don't you watch your plantations against thieves in the night? And are not common watches set to discover thieves in the towns, or house-breakers, or such as might wickedly fire houses? Such civil things we are subject to; and do submit ourselves, for conscience' sake, unto every such ordinance of man, which is for the punishment of evil doers, and for the praise of them that do well.

Now those evil doers that may rob your plantations or houses, you complain to the magistrates for the punishment of them, though you cannot swear against them; or if the Indians come to rob your plantations or houses, you complain to the magistrates for the punishment of

such evil doers, to stop them, which magistrates are for the praise of them that do well. So this watching is for preventing thieves and murderers, and stopping the burning of houses. So we do submit to every such ordinance of men for the Lord's sake; for the Apostle exhorted to submission, "whether it be to the King, as supreme, or governors, as unto them that are sent by him, for the punishing of the evil doers, and for the praise of them that do well; for so is the will of God, that with well doing you may put to silence the ignorance of foolish men; as free, not using your liberty for a cloak of maliciousness, but as servants of God;" so that justice, and truth, and righteousness, may be set upon the unrighteous and unjust; not using this liberty for a cloak of unrighteousness to any one, but as servants in the righteousness of the righteous God; as you may see in 1 *Peter* ii. 13, and in *Titus* iii. 1: "Put them in mind to obey magistrates, and to be ready to every good work." Mark, every good work; that is, against the evil, as drunkenness, murder, whoredom, and all manner of uncleanness.

So far we can obey them, in the Lord's power and truth, as they act against the evil, and that which dishonours God; and if they act against the good, or if they would compel us to those things which are matter of conscience in us towards God, we resist not, but suffer under them.

For if any should come to burn your house, or rob you, or come to ravish your wives or daughters, or a company should come to fire a city or town, or come to kill people; won't you watch against such evil things in the power of God in your own way? You cannot but discover such things to the magistrates, who are to punish such things; and therefore the watch is kept and set to discover such to the magistrate, that they may be

punished; and if he does it not, he bears his sword in vain. So if thou watch thy own plantation against thieves, in thy own way, which thou art desired, for the good of thyself and neighbours, against such as would burn thy plantation, and thy neighbour's, and destroy and rob you, wilt not thou discover this to the magistrates, who are set for the punishing of the evil doers, and executing wrath upon them, and for the praise of them that do well? Surely, yes.

And for this cause we pay tribute to them, and give Cæsar his due, that we may live a godly and peaceable life under them, as they are God's ministers attending upon this very thing, to wit, the punishing of the evil doers, and the praise of them that do well; for the law was not made for the righteous, but for the sinner and disobedient, and is good in its place. Now if they do not do their duty, we are clear, having given them their tribute or customs; I say, if they do not do their duty to keep down evil doers, and be for the praise of them that do well, God Almighty will turn against them. But if the magistrate would have all, both God's due and Cæsar's too, that we cannot give; for God must have his worship, his praise, his honour, and his due; and Cæsar must have his due, his earthly custom and tribute; and so herein we render unto God the things which are God's, and unto Cæsar the things which are his.

And whereas some may say, that the Apostle would not eat flesh, lest he should offend his brother, that was a condescension upon a religious account; and did not give offence to the magistrate, who is set for the punishing of the evil doers, and for the praise of them that do well.

And whereas the Apostle saith, *Col.* ii: "Wherefore,

if you be dead with Christ from the rudiments of the world; why, as though living in the world, are ye subject to ordinances, (touch not, taste not, handle not, which all are to perish with the using,) after the commandments and doctrines of men?"—now these ordinances, these doctrines, these commandments, were concerning religion and worship; and are quite distinct from those whereof the Apostle saith: "Be subject to every ordinance of man, for the Lord's sake; for the punishment of evil doers.—1 *Peter* ii. 13. For this was for the Lord's sake, which was for the praise of them that do well, and for the punishment of the evil doer. So he makes a distinction here.

And you know that masters of ships, and Friends, have their watches all night long, and they watch to preserve the ship, and to prevent any enemy or hurts that might come to the ship, by passengers or otherwise.

And Christ came in the fourth watch of the night, walking on the sea, &c. And Peter was in the ship, and his disciples as you may see in *Matthew* xiv. and in *Mark* v. 48.

And Simon Peter had part of the ship, as you may see in *Luke* v. And so it was that James and John, sons of Zebedee, were partners with Simon.

And Christ saith, *Luke* xii. 38, 39, speaking of his coming, and exhorting to watch; "If he (to wit, the master) should come in the second or third watch, and find them watching, blessed are those servants." So this watching was for Christ, and against sin and evil in their own hearts. And then he brings a comparison: "And this know," said he, "that if the good man of the house had known what hour the thief would come, he would have watched, and not suffered his house to be broken up," &c.

And so here is the good man's watching against sin and evil without, and the spoiler and the thief without, whom the magistrate is to revenge, and to lay his sword upon. And here is also a watching against sin and evil within, and a waiting to receive Christ the Lord at his coming.

And as there is a shutting of the outward doors, to keep out the murderers and the thieves, and a bolting and locking of them out; so there is a shutting up and locking of the door of the heart, to keep out the adulterer and murderer, and all that is deceitful, from coming within, into the hearts.

And, Friends, the priests and professors used to bring this Scripture, "You must be subject to every ordinance of man for the Lord's sake," to the end that we should pay them their maintenance, and hold up their worship. And when the magistrates brought that Scripture for these ends, we could not obey them in these things, nor touch nor taste their ordinances, doctrines, nor commandments. But to be subject to every ordinance of man for the Lord's sake, which was for the punishment of evil doers, as drunkards, thieves, murderers, adulterers, and such like; and to keep down such evil doers, and that we might live a godly and peaceable life under them, which was for the praise of them that do well;—this we always owned, and were subject to, and watched against, and declared against in our own way, and laid such actors and actions before the magistrates, for them to punish and keep down with their power, which is their sword of justice; but if they would compel us to things that we could not do, contrary to our conscience, for the Lord's sake, we suffered for it.

So where Friends have the government, as in Rhode Island, in that province Friends were willing to watch, in their own way: and they made a law that none should be compelled to take arms.

So Friends have always proffered the magistrates, to watch in their own way against the evil doer, though they could not join with them in carrying arms, swords, and pistols.

And this they have proffered in Barbadoes, as I have heard, to discover, if negroes should rise up to burn plantations, or steal, or do any hurt; or of Indians invading their land.

So with my love to all Friends in all those parts, as though I named them; be at peace one with another; neither judge one another about such things, but live in love, which doth edify, and in the power of God; that your hearts, and souls, and minds, may unite together in it; and all walk as becomes the Gospel. And let your lives and conversations preach; that with a measure of the Spirit of God, you may reach to that of God in all; so that his Name may be glorified, and He honoured, in your bringing forth much heavenly, spiritual fruit, from the heavenly seed, that Christ the heavenly Seedsman hath sown in your hearts; that so an hundred-fold of holiness, righteousness, godliness, virtue, and piety, from this heavenly seed, you may bring forth and increase in this life-time, and in the world to come reap life everlasting.

And give no occasion to your adversaries, neither in your lives nor words; but that you may all serve God in the new life, showing forth that you are new men, and that you are renewed in the image of God, and that you are born again of the immortal, heavenly seed; by the Eternal, Everlasting Word, that lives, and abides, and endures for ever. And that you do feed upon the heavenly milk and bread from above, and that your conversation is in heaven, and that you are clothed with the fine heavenly linen, which is the righteousness of saints, which is Christ

the heavenly and spiritual Man's livery; by which his servants are known by his badge of righteousness, and distinguished from all the servants of old Adam, Egypt, Sodom, and Babylon, with their badge of unrighteousness.

And so be valiant for God's Truth upon the earth, and spread it abroad: preach Christ and his kingdom, his light, his grace, his truth to men, that all should walk in it; and his dreadful day upon all the talkers of God, Christ, his prophets and apostles' words, that do not walk in the same power, spirit, and life, grace, and truth, which they walked in. I say, preach this to the magistrates, and amongst the heathen men, and show yourselves to be quickened who have been dead in sins and trespasses; but that you are now made alive by Him; and so show forth his Light, Life, and Truth, and that you are awakened to righteousness; and therefore show it forth to them that are asleep in the unrighteousness. So that the Lord's glory, and righteous power, truth, light, and life, may flow over all, to his glory over all, for ever. *Amen.* G. F.

NO. CCCXX.

*An Epistle relative to the station of Women in the Church.**

FRIENDS, 1676.

You may read how, in the old world, one family after another, till Noah's time, served the Lord God. And

* The selections from this Epistle will serve to show how much advanced is the general estimation of women, since the day when it was needful to write so much to prove their importance in the scale of society, as intellectual and moral beings;—as co-workers with the grace of God, and co-heirs with man of immortal life.

George Fox mentions, in page 6 of his Journal, meeting with a people who held that women had no souls.

then after Noah were Abraham, Isaac, and Jacob, and their wives; and after Moses and Aaron had brought the children of Israel out of Egypt, and that they were come to be a great people, Moses said, "I would all the Lord's people were prophets."—*Numb.* xi. 29. And when a young man said unto Moses, "Eldad and Medad do prophesy in the camp;" and he would have had Moses to forbid them; then Moses answered, and said unto him again, "Would to God all the Lord's people were prophets, and that the Lord would put his Spirit upon them."

So Moses here (who was captain, governor, and judge over Israel) was far from restraining any from prophesying in the camp, but reproved his envy that would have had him forbid them; and did moreover encourage them, by saying, "I would to God all the Lord's people were prophets." And surely all the Lord's people are made up of both men and women.

Now in the time of the law, there were the assemblies of the women; for all the women that were wise of heart, did work with their hands about those holy things which God had commanded.

And all the women whose hearts stirred them up in wisdom, these women wrought about those holy things that belonged to the tabernacle and sanctuary; as you may see in *Exodus* xxxv.

And likewise the assemblies of the women, in the 38*th chapter*, and of the women's assembling at the door of the tabernacle of the congregation; and in the margin it is said, they assembled by troops.

Now Moses and Aaron, and the seventy Elders, did not say to those assemblies of the women: "We can do our work ourselves, and you are fitter to be at home to wash the dishes;" or such like expressions; but they

did encourage them in the work and service of God, in those things which God had commanded them in the time of the Law.

For God had poured his Spirit upon the house of Israel, to give them an understanding, to do those things which God had commanded them; by which Spirit their hearts were stirred up to do God's work, both males and females.

And in the time of the law, the women were to offer up sacrifices and offerings, as well as the men, upon God's altar; as you may see, Hannah, when she brought Samuel, and offered him up to the Lord, she brought him to the house of the Lord in Shiloh; and when she brought him, she took up with her three bullocks, besides flour and wine. So see how she paid her vows to the Lord, and offered up her sacrifices upon God's altar. And other places might be showed of the women's offerings and sacrifices.

And you may see Hannah's fervent zeal to God, and what a large speech she made in magnifying and exalting the Lord, in 1 *Samuel* 1*st and* 2*nd chapters.*

And so you may see, the offerings and sacrifice of the women were accepted upon God's altar, as well as the men's.

Now Hannah's husband, and the other women's husbands, that offered up their offerings upon God's altar, were not offended at them, nor did they say their own offerings were enough for them both; but every one was to offer up their peace-offerings and thanksgiving offerings themselves, and other offerings.

And it is said, in *Joel* ii, and in *Acts* ii. "That the Lord would pour out of his Spirit upon all flesh in the last days or times."

So this Spirit is poured upon all flesh in the Christian

times, on sons and daughters, handmaids and servants, old men and young men, that, by the Spirit of God, all these might have his visions, prophecies, and dreams. And it is by his Spirit that all should profit in the things that are eternal, and serve God in the Spirit, both men and women, sons and daughters, old men and young men, handmaids and servants; and all offer up to God his spiritual sacrifices.

For all being dead in earthly Adam, Christ the heavenly Adam has tasted death for them all, and is a propitiation for the sins of the whole world; and He enlightens all, and his grace hath appeared unto all, and his Spirit is poured upon all flesh; and his Gospel, which is the power of God, is preached to every creature under heaven.

And now, must not all receive the grace, and believe in the light, and receive this Gospel, and walk and labour in it, both men and women, sons and daughters, old men and young, servants and handmaids.

And as the women were to offer in the old Covenant, and in the time of the law, upon the outward altar, their offerings; and God poured out his Spirit upon the house of Israel, that they might understand, and do what He commanded them; so, in this the time and day of Christ, the Captain of our salvation, must not all these labour in the Gospel, and in the word, and in the grace, and in the light, and know and do God and Christ's work and service about his heavenly tabernacle and sanctuary? Have not all their respective service that are enlightened? And his grace, that hath appeared unto them, are they not stewards of it? And must not there be assemblies of the women in the time of the Gospel, and of the new Covenant, and in the time of grace, and light, and life, as well as in the time of the Law, and of the old Covenant?

And so now the end of all our men and women's meetings in the time of the Gospel (the power of Christ being the authority of them), is, that they may all labour in his power, and in his grace, and in his Spirit, and in his light, to do his service and his business in truth and righteousness.

So the women in the time of the Gospel, light, and grace, are to look into their ownselves and families, and to look to the training up of their children; for they are oft-times more amongst them than the men, and may prevent many things that may fall out, and many times they may make or mar their children in their education.

So now they come to be exercised in the grace of God; and to admonish and exhort, reprove and rebuke, and to keep all their families modest, honest, virtuous, sober, and civil, and not to give liberty, nor indulge that which tends to vice, or lasciviousness, or any evil, or idleness, or slothfulness, or the fashions of the world, which pass away; and to stop all vain words, and idle talking, and stories and tales, which are unprofitable; and rather to turn their ears to godliness, which they should be trained up and exercised in, and not fulfil the lust of the eye; for that being satisfied, brings the pride of life, and then comes the lust of the flesh; and this is not of the Father, but of the world.

And if either men or women suffer such things, they suffer that which defiles their children and families; and therefore such things are to be reproved in families; and their children to be stopped from going into such things.

And therefore they are to have an esteem of truth and virtue above all such things, and not to indulge any such things as will draw out their minds from virtue to vice.

Now when the women are met together in the light, and in the Gospel, the power of God; some are of a

more large capacity and understanding than other women, and are able to inform, and instruct, and stir up others unto diligence, virtue, and righteousness, and godliness; and in the love and wisdom of God to inform and reform their families, and to help them that are of weaker capacities and understandings, in the wisdom of God, that they may be fruitful in every good work and word.

So that they may see that all their families are ordered to God's glory; and that which tends to looseness or evil, either in words, ways, or actions, that would corrupt them, either in their lives or manners, may be kept down and reproved.

So that all their children and servants may be trained up in the fear of God, in the new Covenant; for among the Jews in the old Covenant, they that sojourned amongst them were to keep the sabbath; and if they did eat of their sacrifice, they were to be circumcised.

And the women had their assemblies in the days of the Judges and the Kings; and old Eli's sons abused them, and old Eli did admonish his sons, but he did not restrain them from their wickedness; and therefore God cut off his sons, and he lost the ark of God, and the priesthood, and his own life also.

And some there have been, that would not have the women to meet without the men; and some of them say, the women must not speak in the church; but if they must not speak, what should they meet with them for?

But what spirit is this, that would exercise lordship over the faith of any? And what a spirit is this, that will neither suffer the women to speak amongst the men, nor to meet amongst themselves to speak?

But all this is for judgment, with that spirit that gives liberty unto all that labour in the Gospel, in the light, and in the grace.

And some men and women there are that suggest, if women should meet by themselves in the order of the Gospel, the power of God, they would be too high; but such men and women as so suggest, are too high already, and would be ruling over men and women's possessions, and waste their own; for if they were in the power and Spirit of God, they need not fear any one's getting over them: for the power and Spirit of God gives liberty to all; for women are heirs of life as well as men, and heirs of grace, and of the light of Christ Jesus, as well as the men, and so stewards of the manifold grace of God.

So all the women, in all their assemblies in the time of the Gospel, and of the new Covenant of light, life, and grace, are to be encouraged, as they were in the time of the law, and to be stirred up in the wisdom of God to their diligence and service of God and Christ, in his new Covenant, in his Gospel time, to do the Lord's business about the heavenly tabernacle, and heavenly garments, as the women were about the figure in the time of the law.

And now, you that stumble at women's meetings, had not your women many vain meetings before they were convinced, and you were not then offended at them: when they met to satisfy the flesh, and had junketing meetings to themselves, did you reprove them for such meetings?

And why should they not now meet in their conversion in the Lord's power and Spirit, to do his business, and to visit the fatherless and widows, and to keep themselves from the spots of the world, which is the practice of the pure religion, wherein the men and women may be helps meet in the religion that is not of the world, that keeps from the spots of the world.

But some have said that such meeting must not be, but as business requires or occasions them: as much as

to say, you must not make up the hedges till the beasts have devoured your corn; and then the parish overseers must meet together to compute the damage. And here their wisdom is seen, as if it were not more their duty to meet, to prevent bad actions that may fall out, and with the power of God to stop up gaps to prevent evil, or weak places; for when the evil is entered into, it is of the latest to meet then, which rather brings scandal than remedy; and therefore the labourers in the Gospel, men and women, (being helps meet,) are to see that all walk and live in the order of the Gospel, and to see that nothing be lacking; then all is well; for the women in their assemblies may inform one another of the poor widows and fatherless, and in the wisdom of God may find the best way for the setting forth of their children; and to see that their children are preserved in Truth, and to instruct them in the fear of the Lord.

And after the children of Israel came out of Egypt, and saw the destruction of Pharoah and his host; after Moses made an end of his song, and praising of the Lord, then Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dances, (mark, all the women,) and Miriam answered them and said: "Sing ye unto the Lord; for He hath triumphed gloriously, the horse and his rider hath He overthrown in the sea," &c.

Now here you may see what an assembly there was of the women, that praised the Lord, which were instructed by Miriam the prophetess; and Moses and Aaron were not offended at them; for they were sensible of their joy, and were partakers of the deliverance and salvation, the women as well as the men; as you may see in *Exod.* xv.

And Deborah, a prophetess, she judged Israel, and

sent to Baruch and exhorted and encouraged him: and she prophesied to him, that he should not have the glory of the battle; but that the Lord should sell Sisera into the hands of a woman; as you may see in *Judges*, *chap.* iv. and v.

Then sung Deborah and praised the Lord; and there you may see her large declaration, in praising and magnifying the Name of the Lord, the whole chapter throughout. And we do not read that the elders did reprove her, or bid her hold her prating; for she was filled with the power of the Lord to praise his name. —*Judges* v.

And you may see how the Apostle set forth the honourable women, and their faithfulness and constancy, who by faith received the dead raised to life again.—*Hebrews* xi. 35.

And Hannah, who prayed in the temple before Eli, as aforesaid, who was ignorant of her condition, he reproved her, and thought she had been drunk; but she convinced him, so that at last he encouraged her, and desired the Lord to grant her petition. And when the Lord had granted it to her, you may see how this honourable woman exalts the Lord.—1 *Sam.* ii. 1—10.

And Ruth and Naomi, you may see what virtuous women they were, and how the women blessed the Lord on their behalf, and how they declared of the goodness of the Lord to them.

And Huldah the prophetess, who dwelt in Jerusalem, in the college, where the king sent out the priest Hilkiah, and his scribe and others, to inquire of her. Now the Jews here did not despise communication with a woman. And she instructed the priest and the king's scribe, who came to her.

So neither king nor priest did despise this prophetess

teaching and instruction, but obeyed it, as you may see what a large sermon she preached to them, in 2 *Kings* xxii. from verse 14 to the end.

And you may see Abigail, that honourable woman's wisdom, how she saved her family and her house from destruction. Yet she did not go to ask her husband (old churlish Nabal) at home, but she, who was innocent and wise, took it upon herself; and you may see what a brave sermon she preached to David, who heard her patiently; and she told David, how that he was bound up in the bundle of life with the Lord God. And David blessed the Lord God that she came to him, and said, the Lord God of Israel had sent her that day to meet him; and said: "Blessed be thy advice, and blessed be thou which has kept me this day from shedding blood;" as you may read in 1 *Sam.* xxv. And was not this a noble and honourable act of this woman, which prevented so much evil and bloodshed, which her husband had like to have brought upon them. So David did not despise the counsel of this honourable woman, who was wiser than her husband Nabal.

And the Lord sent Elijah in the time of the famine, and said unto him, "Behold, I have commanded a widow woman to sustain thee;" and he arose, and went to Zarephath, and when he came to the gate of the city, the widow woman was gathering sticks to make a fire, to bake her a cake; she had but one handful of meal and a little oil in a cruse, and yet in faith she made the man of God a cake, though she had no more than this, that she and her son might eat and then die; but her meal wasted not, nor her cruse of oil, according to the word of the Lord; and so the Lord blessed this woman, as you may see in 1 *Kings* xvii.

And in 2 *Kings* iv. there you may see the faith

of the widow woman, and how largely she spoke unto the prophet Elisha, and how the Lord increased her stock of oil through her belief and faithfulness.

And Elisha passed unto Shunam, where there was a great woman, and she constrained him to eat bread; and so it was, as oft as he passed by, that he turned in thither to eat bread; and she said unto her husband, "Behold, now I perceive that this is a holy man of God, which passes by us continually: let us make him a little chamber, I pray thee, on the wall, and let us set for him there a bed, and a table, and a stool, and a candlestick; and it shall be that when he comes to us, that he shall turn in thither." Now to this good action of this holy woman was her husband subject; and how she was blessed afterwards for her faithfulness, and receiving of the man of God!

Now the prophet of the Lord did not despise this woman's speaking in the time of the law.

Neither did Solomon despise the prophecy which his mother taught him.—*Prov.* xxxi.

And David said, "The Lord gave the word, and great was the company of those that published it."—*Psalm* lxviii. 11.

And the king's daughter was among the honourable women. So there were the honourable women, that feared and served the Lord God, in the time of the law and before the law.

But now there should be much more in the time of the Gospel, which is preached to every creature; which Gospel light has enlightened every man that cometh into the world; and in the time of the Covenant of Grace, which hath appeared unto all men, to teach them and bring their salvation: and so in the time of the Gospel, light, and grace, the honourable women should be meet

helps, and fellow-labourers together in the work and service of the Lord, as man and woman were before they fell, and as they were in the time of the law.

For that honourable Deborah, who was a valiant mother in Israel, was a judge and a prophetess. *Judges* v.

And Jephthah's daughter, was not she a virtuous young woman? and see what a sermon she preached to her father, and said to him, "Let me go up to the mountains to bewail my virginity: and he said unto her, go; and she went and her companions, fellow virgins, and she said unto her father: As thou hast opened thy mouth unto the Lord, so do unto me according to what hath proceeded out of thy mouth, forasmuch as the Lord hath taken vengeance for thee of thy enemies."

And the daughters of Israel went yearly to lament the daughter of Jephthah.—*Judges* xi.

So here they had a yearly meeting upon this occasion: but the assemblies of the women about the works and services the Lord commanded was beyond this.

And Manoah, Samson's mother, unto whom the angel of the Lord appeared, and declared unto her great things, these she declared unto her husband, but her husband did not reprove her; and when her husband was in fear that they should die, then his wife encouraged him, saying: "If the Lord were pleased to kill us, he would not have received a burnt-offering, and have showed us all these things."

And here you may see the stedfastness of this woman's faith, beyond her husband's, as in *Judges* xiii.

And the woman of Tekoah, see what a sermon she preached to king David, 2 *Sam.* xiv.

And you may see what a large sermon the woman of the city of Abel preached unto Joab the general; she told him, she was one of them that were peaceable and

faithful in Israel; "and thou seekest to destroy a city and a mother of Israel; why wilt thou swallow up the inheritance of the Lord?" So she convinced him, and preserved the city.

And so these and such women are recorded to posterity for their wisdom, and their virtue and zeal, and their faith, as you may see in 2 *Sam.* xx.

And what think you of Esther? read her book, and see the behaviour of this virtuous, honourable woman, who by her wisdom, faith, and virtue, preserved her people Israel. She was a nursing mother to them; as you may read in the Book of Esther, who kept a fast with her maidens to the Lord, and also desired Mordecai to keep a fast in Shushan.—*Esther* iv. 16.

And in *Luke* i. you may see how the angel of the Lord appeared unto Mary the mother of Jesus, and what he said to her, and what a noble, virtuous mind was in her; and she said unto the angel: "Behold the handmaid of the Lord, be it unto me according to thy word." So her belief was beyond Zachariah the priest's.

And when Mary came unto Elizabeth, what a meeting and salutation was there; and how she was filled with the Holy Ghost, and the Babe leaped in her womb, and she praised the Lord God, and called her the mother of her Lord! Read from the 40*th* to the 57*th* verse, and see how she extols the Lord, and magnifies Christ Jesus; for here was a heavenly meeting of these two, which is chronicled to ages.

So you may see her belief was above Zachariah the priest's: so Mary and Elizabeth were notable preachers of Christ Jesus.

And you may see in *Luke* ii. 7, how Mary wrapped Christ in swaddling clothes; and how tender she was of the heavenly birth, conceived by the Holy Ghost; (and

so must all true and tender Christians, that receive Him in the spirit); and how she kept all the sayings that were spoken of Christ, and pondered them in her heart, *verse* 19, and so should every true Christian do.

And there was Anna, a prophetess, who was eighty-four years old, who departed not from the temple, but served God with fasting and prayer night and day; and she gave thanks unto the Lord, and spoke of Christ unto all that looked for redemption in Israel: *She spoke of Christ.* Here was a notable old woman of eighty-four years of age, a preacher and declarer of Christ.

And you do not read that ever any despised her, or said it was forbidden for a woman to speak in the church.

But this woman is set forth for an example to all young and old women, of her love to Christ her Saviour; and not only so, but a preacher of Him to all that looked for redemption in Israel.

And the woman of Canaan that came unto Jesus, and said, "Lord, help!" but He answered and said, "It is not meet to take the children's bread, and cast it unto dogs:" and she said, "Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table." Then Jesus answered and said unto her, "O woman! great is thy faith, be it unto thee even as thou wilt."

So you may see, by this woman's faith in Christ Jesus, this woman's daughter was made whole; which was an example for all the faithful to look unto Jesus for help; as you may see in *Matt.* xv.

And Mary that took a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the whole house was filled with the odour of the ointment: but when Judas saw it, he had indignation, saying, "To what profit is this waste? Why was not this ointment sold for three hundred

pence, and given to the poor?" as you may see in *Matt.* xxvi. and *Mark* xiv. and *John* xii. Now this was Judas, which carried the bag, and betrayed Christ; and many there are that carry the bag now, that would not have their wives nor the women bestow any thing upon Christ, nor his poor followers.

But Jesus said: "Let her alone: why trouble you her? She hath wrought a good work on me; for the poor ye have with you always, and whensoever ye will ye may do them good, but me ye have not always; she hath done what she could; she is come beforehand to anoint my body to my burial. Verily I say unto you, wheresoever this Gospel shall be preached throughout the world, this also that she hath done shall be spoken of, for a memorial of her."

So Christ did not forbid the woman's practice, but encouraged her; and so He doth still, them that obey Him.

And the woman that was twelve years troubled with an incurable disease, who had spent all upon physicians, and grew worse and worse; her faith was so strong, that she believed if she could but touch the hem of his garment, she should be well.

And as soon as she had touched his clothes, virtue went from Christ and healed her; and then the woman came fearing and trembling, and fell down before Christ, and told Him all the truth, what she had done; "And He said unto her, Daughter, thy faith hath made thee whole, go in peace."—*Mark* v.

Now Christ, who is the Head of the Church, here suffered a woman to speak before Him, from whom she had received the healing virtue.

And you may see, when Christ was crucified, how many women were there, as Mary Magdalene, and Mary the mother of James, and many others who came up to

Jerusalem, that were about Jesus at the time of his being crucified, as in *Mark* xv.

And Mary Magdalene, and Mary the mother of James, came to the sepulchre, and the angel said unto them: "Be not afraid, ye seek Jesus of Nazareth, which was crucified. He is not here, He is arisen; behold the place where they laid Him. But go your way, tell his disciples and Peter, that He goeth before you into Galilee, there shall you see Him as He said unto you." For Jesus appeared first to Mary Magdalene, as in *Mark* xvi.

And in *John* xx. it is said, two angels said to Mary, "Woman, why weepest thou? And she said, because they have taken away my Lord, and I know not where they have laid Him; and when she had thus said, she turned herself, and saw Jesus standing, and knew not that it was Jesus, &c. But Jesus said unto her, Mary! and she turned herself, and said unto Him, Rabbi! (as much as to say, Master)! and Jesus said unto her, touch me not, for I am not yet ascended unto my Father; but go unto my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God, &c. And Mary Magdalene came and told the disciples, that she had seen the Lord, and that He had spoken these things unto her."

So here Mary Magdalene was a messenger of Christ Jesus, who did not despise her speaking before Him, who was the Head of the Church, and did not refuse to send her to preach his resurrection to his disciples, though she was a woman.

And in *Luke* xxiv. it is said, it was Mary Magdalene, and Joanna, and Mary the mother of James, and other women which were with them, which told the apostles that Christ was risen; and this was said unto them, "Why seek ye the living among the dead? He is not

here, He is risen. Remember that He spoke unto you, when He was yet in Galilee, saying: The Son of Man must be delivered into the hands of sinful men," &c.

And they remembered these words, and they returned from the sepulchre, and told all these things unto the eleven disciples, and all the rest.

And mark, as I said before, " it was Mary Magdalene, and Joanna, and Mary the mother of James, and other *women* that were with them, which told these things unto the apostles ; and these words seemed unto them as idle tales, and they believed them not."

Now mark their message, and to whom it was; and who they were that were the messengers, the weaker vessels; and to whom, to the apostles ; and what they preached was what they remembered Christ had spoken to them before, to wit, that Christ should suffer, and rise again.

Now here you may see it was Mary, and Joanna, and Mary the mother of James, and the other women that were with them, that declared the resurrection of Christ unto the eleven, which seemed but as idle tales to the apostles.

And here was a joyful women's meeting indeed, of messengers and preachers of Christ's resurrection, which is recorded to posterity to their renown, that all should believe; though their message and speech were as idle tales to the disciples.

And the woman of Samaria, that Christ Jesus convinced, and taught her how God was to be worshipped, to wit, in the Spirit and Truth: you may see what a large discourse Christ had with her, as in *John* iv. from the 7*th* to the 27*th*, and suffered her to speak before the Head of the Church.

And Christ's disciples marvelled that He talked with

a woman; and the woman left her pitcher of water, and went away into a city of Samaria, and said unto the men of the city: (mark, unto the men)! "Come and see a man that told me all that ever I did. Is not this the Christ? And many of the Samaritans believed, because of the saying of the woman, which testified, He told me all that ever I did." And when they heard Christ, they said unto the woman, "Now we believe, not because of thy saying only, but we have heard Him ourselves, and know that He is indeed the Christ, the Saviour of the world."

So here you may see, there was a woman preacher, whom Christ (the Head of the Church) suffered; and through her means many were converted unto Christ.

And when they had crucified Jesus Christ, there were many women that beheld him afar off, which followed Him from Galilee, ministering unto Him, amongst which were Mary Magdalene, and Mary the mother of James, and Joses, the mother of Zebedee's children.

And here you may see, there was a women's meeting with Christ, in his sufferings; and when he was risen some of them preached his resurrection, as you may see in *Matt.* xxvii. 61; and xxviii. 5—7, where you may read the message Christ gave to the women to declare to the apostles, as aforesaid, which is recorded and set forth that others might believe their message.

And in *Luke* vii. Christ turned Him to the women, and said unto Simon: "Seest thou this woman! I entered into thy house, but thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hair of her head. And thou gavest me no kiss; but this woman, since the time I came into the house, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but this woman hath

anointed my feet with ointment. Wherefore I say unto thee, her sins which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little."

And they that sat at meat with him began to say, "Who is this that forgiveth sins?" and He said unto the woman, "Thy faith hath saved thee: go in peace."

So here you may see how Christ justified the woman's action above Simon, whose faith saved her; which is chronicled to her renown, and the honour of God. And in *Matt.* xxviii. there you may see this Mary Magdalene, which was a preacher of Christ; it was she out of whom Christ had cast seven devils; and with her Joanna, the wife of Chuza, Herod's steward, and Susanna, which ministered unto Christ of their substance.

Now, would not some niggards be ready to say, these women picked their husbands' pockets; and others, with Judas, who carry the bag, may say, we must have but one purse, and is not our gift and benevolence sufficient?

But this woman loved Christ; and Christ said: "My mother and my brethren are these, which hear the word of God and do it."—*Luke* viii. 21.

And Martha received Christ into her house, and she had a sister called Mary, that sat at Jesus' feet, and heard his words; but Martha was cumbered about much serving: and Jesus said unto her: "Martha, thou art careful and troubled about many things, but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her." Which is the duty of every good man and woman to do, if they will be kept out of the many things. And you may see how Mary talked with Christ, and Christ with her.

So this is chronicled, that all might choose the good part, and the one thing, which cannot be taken away from

them; and be kept out of the many things, that cumber; as you may see in *Luke* x.

And here you may see all these renowned, faithful women, were encouraged by Christ and his followers; and are recorded and set forth to encourage all that are faithful to wait upon Christ, and to light their candle at God's light and fire, that so they may sweep their house and find their treasure, that they may declare their joy of it to their friends and neighbours.

And also you may see Dorcas was full of good works, and alms-deeds which she did. And all the widows stood by Peter, weeping, showing the coats and garments which Dorcas made whilst she was with them, to wit, the widows. Mark, and was not there a women's meeting then, whilst Dorcas was with them; to wit, the widows? and Dorcas was a disciple of Jesus.—*Acts* ix.

And Paul on the Sabbath went out of the city by a river side, where prayers were wont to be made, and spoke to the women which resorted thither; and was not there a women's meeting also, which resorted there to pray together.

"And there was a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, whose heart the Lord opened, that she attended unto the things spoken by Paul, and she besought him to come to her house, if he judged her faithful to the Lord, and abide there; and she constrained him and them that were with him."—*Acts* xvi. So you may see the faithfulness of this woman, and the practice of the other women before they were converted.

And Priscilla, who was a notable faithful woman, whom Paul often mentions with her husband Aquila; and Philip's four daughters, which were prophetesses, which were set forth to encourage others. And you may

see Phebe, whom the Apostle Paul sends his Epistle to the Romans from Corinth by, and calls a servant of the Church of Cenchrea; and he saith, "Greet Mary, which bestowed much labour upon us; and Priscilla and Aquila, my fellow-labourers in Christ Jesus."

So here you may see there were women labourers and helpers in the Gospel. And he further saith, "I commend unto you our sister Phebe, who is a servant unto the church," &c. And saith; "Greet Priscilla and Aquila, my fellow-helpers in Christ Jesus, who for my life have laid down their necks, unto whom not only I give thanks, but also all the churches of the Gentiles."

So here you may see in what esteem were this man and woman, and Phebe, and other women for their faithfulness to the churches; as you may read, *Rom.* xvi.

And the Apostle saith, That the unbelieving husband is sanctified by the believing wife, &c., else their children were unholy; but now they are clean; and the unbelieving wife is sanctified by the believing husband. So here is an equal share in the belief.—1 *Cor.* vii. And the apostle saith: "That every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head."

So women may pray and prophesy here, according to order, in the Church, as well as the men.—1 *Cor.* xi.

And the same apostle saith: "I beseech thee, Euodias, and I beseech Syntyche, that they may be of the same mind in the Lord; and I entreat thee also, true yoke-fellow, help those women which laboured with me in the Gospel; with Clement also, and with other my fellow-labourers, whose names are in the book of life.

So here the apostle entreated his yoke-fellow to help those women which laboured with him in the Gospel, the power of God: so these women were meet helps with the

apostle in the labour of the Gospel, (the power of God), as you may see in *Phil.* iv. And all that be of his mind in the Lord, will encourage women, either widows or virgins, that have received the Gospel, to labour in it; and all that have not the mind of the apostle in the Lord, will discourage women's labouring in the Gospel, and not entreat others to help them; but such will give them liberty to labour in the power of darkness, and to slothfulness, and carelessness; which the woe is unto, and not the blessing.

And John writes, in his Second Epistle, unto the elect Lady and her children, "whom I love in the Truth," saith he, "and not I only, but also all they that have known the Truth, for the Truth's sake, which dwelleth in us, and shall be with us for ever," &c. "I rejoice greatly," says he, "that I have found thy children walking in the Truth." And he further saith, "I write no new commandment unto thee, but that which we had from the beginning, that we love one another."

And so he trusts to come and see her, and speak face to face unto her; "the children of thy elect sister greet thee. *Amen.*"

So was not this an honourable woman, that had trained up her children in the Truth, as was commanded by John? And he admonished her against such as did transgress, and did not abide in the doctrine of Christ Jesus, that they had not the Father nor the Son; but they that did abide in the doctrine of Christ Jesus, had both the Father and the Son.

So is not this an encouragement to all faithful women, to see that their children do walk in the Truth, and abide in the doctrine of Christ; that they may have both the Father and the Son?

And now, Friends, many of other examples in the

Scriptures might be showed, to encourage women's meetings in the service of God and Christ, both concerning their faithful testimony for the Lord and Christ, and their encouragement by the faithful in the Old and New Testament, how that they had their assemblies and their meetings; and now they being heirs of life, and of grace, and of the Gospel of Christ, which hath brought life and immortality to light, you may see over him that has darkened you, and before he was.

So administer of the heavenly and temporal refreshments, to such as want them; and stand up for your liberty in the light, and life, and grace, and glorious Gospel; being heirs of life and grace, and of the Gospel of salvation, and of Christ Jesus, as well as the men.

And if there were no Scripture for our men and women's meetings, Christ is sufficient, who restores man and woman up into the image of God, to be helps meet in the righteousness and holiness, which they were in before they fell; so He is our Rock and Foundation to build upon.

Now, all you careless women, that are out of God's service, and think ye have no need to be in the service and work of the Lord, hear the word of the Lord, what Isaiah says to such: "Arise up, ye women, that are at ease; hear my voice, ye careless daughters, give ear to my speech; many days and years shall ye be troubled, ye careless women; for the vintage shall fall, and the gathering shall not come." Nor can you expect it in your case and carelessness, that neglect God's voice and speech, and are not diligent; your heavenly vintage will fall, and of it ye will have little gathering. "Tremble, ye women that are at ease; be troubled, ye careless ones; strip ye, make ye bare, gird sackcloth upon your loins," &c.—*Isaiah* xxxii. Therefore put off that careless gar-

ment, and shake off sloth, and put on diligence in the service of God. G. F.

NO. CCCXXXIII.

To Friends in Barbadoes.

Swarthmore, Lancashire, 25th of Eighth Month, 1676.

My dear Friends in the heavenly relation, amongst whom the Stone that the builders rejected is elect and precious. In Him, Christ, you are elect, who is the Head of the corner of God's building: and therefore in the Name of Jesus keep your Meetings, in whom you all have salvation, and not by any other name under heaven; and though the Lord may try you by the outward powers, yet be valiant for God's truth upon the earth; and if some of you be cast into prison, and your goods be spoiled, the Lord God, who giveth the increase of all, both invisible and visible, can make the fleece to grow again; therefore let your faith be in the power and word of life.

And all seek the peace and good one of another, and dwell in the love of God, that does edify the body of Christ, and which bears all things, and endures all things; and build up one another in the most holy faith, which you have from Christ the Holy One.

And my desire is, that you may, in the power of God, encourage all the faithful women in your island, in the work and service of God; and now you have six men's meetings, if you had as many women's meetings, it would include all the faithful women in all the corners of your island; and some of your ancient faithful women to go from meeting to meeting, till they are settled in the

power of God, and that will keep all alive in the Lord's working power and life.

And all that are not faithful, let them be admonished to faithfulness, that so they may come into the light, and life, and service of God and Christ.

And therefore, my Friends, be valiant for God's truth upon the earth; dwell in love, that will bear all things; and let there be an order entered in your books, that there be no provoking words spoken in your meetings; but if any have any thing to say, let them speak to them in love privately. And when ye have settled your six women's meetings, then you may have a Six-weeks, or a Monthly, as well as a Quarterly Meeting, as you may see meet.

I received your letter from your Quarterly Meeting, and I am glad that you are in the Lord's work and service.

And my desire is, that ye all may stand up for the glory and honour of the Lord God, and that his blessings may abound among you.

And so if you were to write to New England and Jamaica, where I hear they have precious men and women's meetings, it might be well, to encourage one another in the work and service of God.

G. F.

NO. CCCXXXVI.

To Friends at Dantzick.

Swarthmore, the 17th of Third Month, 1676.

Dear Friends,

In the love of God, and the Lord Jesus Christ, look above all your outward sufferings, and him that is out of Truth, who makes you to suffer; and let none separate

you from the love of God which you have in Christ Jesus, by whom all things were made; I say, let not the birth of the flesh, with all his carnal weapons, gaols and prisons, threats or reproaches, move you, nor separate you from the love of God, nor from your foundation, the Rock of Ages, Christ Jesus. And therefore let your faith stand in the Lord's power, which is your hedge and defence, which is your keeper, and which will keep you safe, that you need not be afraid of your enemy.

O! be valiant for God's glory and his Truth upon the earth, and spread it abroad, answering that of God in every man and woman's conscience; knowing Him that hath brought everlasting peace into the earth: so that the songs of salvation may be in your mouths; for it is said, "With the heart man believes, and with the mouth confession is made to salvation." So every true believer will confess to Christ, his salvation, his way, light, and life, out of death and darkness; his Prophet, to open to him; his Captain and Commander, to command and to lead him; his Counsellor to counsel him; and his Priest, who hath offered Himself for him, and who sanctifies him, and offers him up to God. To whom be all praise and glory for ever. *Amen.*

In this part of the world, and in America, Truth prospers and spreads; and by it men and women are made God's free people; being redeemed from him that is out of Truth, that they may serve God in the new life in Christ Jesus, (out of the old life in Adam in the fall,) and so come to live in the heavenly unity, wisdom, love, and dominion.

So in that love that bears all things, and keeps your hearts, minds, and souls up to God, which comes from God, through which you come to love God and Christ, and one another, in that live and dwell. G. F.

NO. CCCXL.

To Friends in New Jersey, in America.

Swarthmore, the 4th of First Month, 1676.

My dear Friends,

In New Jersey, and you that go to New Jersey, my desire is, that you may all be kept in the fear of God, and that you may have the Lord in your eye, in all your undertakings; for many eyes of other governments or colonies will be upon you; yea, the Indians, to see how you order your lives and conversations. And therefore, let your lives, and words, and conversations, be as becomes the Gospel, that you may adorn the Truth, and honour the Lord in all your undertakings; let that only be in your eye, and then you will have the Lord's blessing and increase, both in basket and field and storehouse; and at your lyings down you will feel Him, and at your goings forth and comings in. So that you may answer the Light and the Truth in all people, both by your godly lives and conversations: serving the Lord, and being valiant for his Truth, with a joyful heart, upon the earth, and the glorious Name in whom you have salvation.

And keep up your meetings for worship, and your men and women's meetings for the affairs of Truth, both Monthly and Quarterly: and after you are settled, you may join together, and build a meeting-house. And do not strive about outward things; but dwell in the love of God, for that will unite you together, and make you kind and gentle one towards another; and to seek one another's good and welfare, and to be helpful one to another. And let temperance, and patience, and kindness, and brotherly love be exercised among you, so that

you may abound in virtue, and the true humility; living in peace, showing forth the nature of Christianity, that you may all live as a family, and the church of God, holding Christ your heavenly Head, and having Him to exercise his offices among you, and in you.

And therefore be not over eager after outward things, but keep above them in the Lord's power, and seed, Christ Jesus, that is over all; in whom you have all life, election, and salvation.

And write over yearly from your Meetings, how you are settled, and how your affairs go on in the Truth, and how your men and women's meetings are settled.

And my desires are, that we may hear that you are a good savour to God, in those countries: so that the Lord may crown all your actions with his glory. So with my love to all, G. F.

NO. CCCXLII.

My dear Friends and Brethren, 1676.

Do you all live and walk in that faith (which is the gift of God) which all the saints lived in, and by which they pleased God, and had the victory, by which they had access to God, and by and in which faith they did walk: and all the just in all ages and generations, did live by the same faith. I say, walk in that faith by which Enoch (the seventh from Adam) was translated, and by which he had this testimony, that he pleased God.

Keep in that faith by which Noah built his ark, wherein he and his family were preserved; and the old world, that grieved God, and his good Spirit, were drowned.

Walk in that faith by which Abraham forsook his

father's house, and native country, and their idolatrous religion.

And live in that faith, by which Moses forsook Egypt, and refused to be called the son of Pharoah's daughter, and chose rather to suffer affliction with the people of God, than to enjoy the pleasures of the world for a season. And by this faith (which is the gift of God) he saw God, who is invisible.

And by this faith was Rahab the harlot saved, and her family; and by this faith the walls of Jericho fell down, without any outward instrument of war.

And by this faith Jacob went down into Egypt, and his children; and by this faith he knew they should return again. And the Jews that did not keep in this faith, their carcases fell in the wilderness; but they that kept in this faith entered into the land of promise. And by this faith had all the valiants of God the victory, and his holy prophets and prophetesses, as you may read all along in the Scriptures. And by this faith were they kept in the fire, and by it the violence of the fire was quenched; and by it the mouths of the lions were stopped: so by this faith they had the victory.

And by this faith was Elijah taken up to heaven: and so, as Christ Jesus saith, faith saves, and makes whole. And all are to look unto Jesus, the heavenly and the spiritual Man, the Second Adam, the Lord from heaven, by whom all things were made and created, who is the First and the Last, to be both the Author and Finisher of their faith.

Now Christ said: "When the Son of Man cometh, shall he find faith in the earth?" for all, both Jews and Gentiles, were concluded under sin and unbelief; so sin and unbelief were over them, and *they* shut up under it. So whosoever hath this true, saving, and justifying faith,

Christ Jesus hath been the Author of it, and is the Finisher of this divine and precious faith. So all eyes must look unto Him, for he is both Author and Finisher of this living, precious, and divine faith. And this is the faith of God's elect; by which faith they have access to God, and know their election; by which faith they are translated from death to life, and from the darkness to the light, and from the power of Satan unto the power of God, and from the corruption to the incorruption, and from the mortal to the immortal, and from the natural to the spiritual.

And by this faith the devil, the destroyer, is resisted, who abode not in the Truth; and by this faith the fiery darts of Satan, the adversary of man, are quenched and he thereby is overcome. So by this faith you come to know the partition wall broken down, that hath been betwixt you and God. So in this faith are all the household of faith to build upon Christ Jesus, who bruises the serpent's head, who is the Author and Finisher of faith: and this is called the holy faith; and the one faith; and by this one faith which Jesus Christ is the Author and Finisher of, by whom (the Word of God) all things were made and created; and this is the faith which all the household of faith are to contend for, this one faith which Christ Jesus is the Author of; which faith is the gift of God, and is held in a pure conscience; and it is called the *mystery* of faith; for the natural man, with all the arts, languages, and wisdom upon the earth, cannot find it out, or know this mystery, or make it; for Christ Jesus, the heavenly and spiritual Man, is the Author and finisher of it; and the natural man, though he may have all the languages that began at Babel, yet he may not know the mystery of this one faith, which Christ Jesus is the author of. For Pilate,

that set Hebrew, Greek, and Latin over Christ, he was so ignorant of the mystery of faith, that he asked Christ, what is Truth? And to the Greeks and the Hebrews, the preaching of Christ, the Author and Finisher of the true faith, was a stumbling-block and foolishness.

So I do conclude, that no man or woman hath true faith merely by the natural knowledge, reading, or understanding of the original tongue and language of the New Testament, any more than the natural Jews had by the reading or knowing of the natural tongue of the Old Testament; nor can any in the whole world have true faith, except Jesus Christ be the Author and Finisher of it. G. F.

NO. CCCXLIII.

FRIENDS, 1676.

Do not strive about men, like the carnal Corinthians, who cried, "I am of Paul, and I am of Apollos;" and leave those that do so to themselves, after you have admonished them to keep to the light, grace, and faith that comes from Christ; if they will not hear it, nor Him, nor you, then I say they must be left to themselves. And you, whose faith stands not in men, but in Christ, the Author of it, keep ye in the order of the Gospel, (the power of God), all ye that are heirs of it: and in this power of God keep your men and women's meetings, the power of God being the author and authority of them. Now this is an everlasting and invisible power, in which you are all helps meet in the restoration by Christ, the heavenly and spiritual Man, whereby you are brought into the image, likeness, righteousness, holiness, and power of God, which man and woman were in before they fell. And now the same spirit that drew

Adam and Eve from the image and likeness of God, and his power, and righteousness, and holiness, under a pretence to feed upon that which God had forbidden them, (for they thought they should have been wiser than God had taught them), would keep man and woman in the fall. Now they, by hearkening to that spirit, and eating of the forbidden fruit, fell and lost the image of God, and righteousness, and holiness, and the power in which they had the dominion, and were brought into the fall by hearkening to this false spirit, the adversary, who envied their happiness and prosperity. And so by their fall they came under another power, another image, another likeness, and another god, even the god of the world.

Now this adversary and deceiver appeared against man in paradise; and men and women are now deceived by him, and are under his power in the earth. This same spirit, who is the adversary and destroyer, that led Adam and Eve into the fall, strives to keep men and women in the fall, and in the earth, and opposes them in their conversion, regeneration, and restoration.

And this was the same spirit that rose in Cain against Abel, and envied his acceptable sacrifice, and his righteous state, as it did Adam and Eve's prosperity in the ruling power, wherein they had dominion over all. And the same spirit is risen now, striving to keep people in the fall, that men and women should not be helps meet in the restoration by Christ Jesus. So, I say, the same spirit that envied Adam and Eve before they fell, the same spirit opposes the men and women's meetings in the order of the Gospel, in their restoration : and that which led them into the fall, does strive to keep them in the fall, that it might be lord; and not Christ be Lord, who restores them.

So the same spirit is risen, that rose against Noah in

the old world; but Noah was preserved in the ark, over the floods, when the old world was drowned, and all God's people are preserved in Christ Jesus, over the floods of the world; I say, they are preserved in Christ Jesus (the Ark) over all the floods of the adversary, and from the judgments that God brings upon him, and those that follow him. And as Noah was preserved in the ark, over the outward floods that drowned the old world, so will God's people be preserved from the fire and brimstone, that is prepared for the wicked, and the devil and his angels.

And the same spirit is risen now, that arose in Pharaoh, and in Corah, Dathan, and Abiram; in Pharaoh, to oppose the people, and stop them from going out of Egypt; and walking in the law of God, in which they might worship God; which law of God was good, just, and holy, and went over all transgression and sin, which led into death, that *it* might reign: and not the Lord and his law.

And that spirit which led Corah, Dathan, and Abiram, who thought Moses took too much upon him, and busied himself too much, pretending that the people were holy; so would not have them go further, but there to have made a stop, and set down according to its will:—but see how they were stopped, and what became of Pharaoh, how he was sunk in the sea, and the other into the earth.

And what became of them that opposed Aaron in his priesthood; their rods did not bud, yet they would have been teachers and ministers, but they had not the fruit in the tabernacle in the morning that they might see how to deal their bread to the hungry; and therefore they whose rods did not bud, God's fire consumed them; for they have nothing to offer to God, but manifest presumption and rebellion: and see the end of such.

And therefore keep under Christ Jesus's teaching, who is the prophet God has raised up, like Moses, whom all should hear and obey. And the same spirit is risen now that rose against Christ and the apostles. And Christ called them serpents, and of their father the devil, the destroyer, the adversary, who had deceived Adam and Eve by his false teaching; and envied their happiness, and led them from God.

And such as came to John, and were baptized by him, and rejoiced in his light for a season, and many that followed Christ, and said He was a Prophet; yet at last these turned from Him that descended and ascended; and He told those that rejoiced in John's burning light for a season, God's mind was not abiding in them, and that they had not seen his shape, nor heard his voice at any time; and that they received honour of man, but knew not Christ the Heavenly Man, that received not honour of the earthly man. And such as said He was a Prophet—when He said, they must eat his flesh, the heavenly bread that came down from heaven, they forsook Him; for their minds turned downward, to feed upon that which was below.

And the same spirit is risen now, that rose against the apostles, as you may see in their Epistles. Some got the form of godliness, and denied the power; and some were enemies to the cross of Christ, the power of God; others were getting another Gospel than the power of God, which brought them under the curse; others were speaking the things of God, in the words that man's wisdom taught them; others, their faith was standing in words, and not in the power of God; others, their faith which should have stood in Christ, was standing in Paul, and Apollos: which grieved the Apostles; others with good words and fair speeches deceived the hearts of the simple.

And therefore, all they which preached faith, and made shipwreck of faith, were, and are still denied: and all such as preach God and Christ, and crucify Christ to themselves afresh, and deny God in their works, were then, and are denied. All such as preach the Light, and walk in darkness, and preach the Spirit, (the fruits of which are love and peace), and are in strife and enmity, were never owned by God, nor Christ, nor good men, though they may be called Christians. And all such as preach liberty, and themselves were servants of corruption, were, and are still denied. And all such as cry, Lord, Lord, and preach Christ, Christ, and do not his will, enter not into his kingdom themselves: and into it they can bring none, that do not go into it themselves: which kingdom stands in power, and in joy, and peace in the Holy Ghost.

And all such as preach the word of God, and are not doers of the word, they are deceivers of their own souls, and they may deceive others with their good words: but such cannot be reconciled to God, neither can they bring others to reconciliation with God.

So this spirit is but one; which spirit all along has wrought against the true Spirit of God in all his people: and was in strife, and contention, and disquietness against the righteous in all ages; but it wrought its own destruction, and the fall of them that followed it; as you may see through all the Scriptures.

And therefore all are to keep the unity of the Spirit, the bond of the Heavenly Man Christ Jesus's peace; He being the head above all principalities, powers, thrones, and dominions; who is ascended above all, that He might fill all things; who is over all, the beginning and ending, and lives and reigns from everlasting to everlasting, the Amen. G. F.

NO. CCCXLVII.

Concerning subjection of the spirits of the Apostles one to another, in the unity of the Spirit of Christ.

1677.

The apostles heard at Jerusalem, that the Samaritans had received the word of God, and they sent unto them Peter and John. Now Peter and John did not in opposition say, " We will stay till we have a motion: but, as " the spirits of the prophets were subject to the prophets," so the spirits of the apostles were subject to the apostles. And when tidings came to the church at Jerusalem, that the Grecians had believed, they sent forth Barnabas to them, and when he came he exhorted them ; and when Barnabas had found Paul, he brought him to Antioch, where the disciples were first called Christians, and the Church sent the collection by the hands of Paul and Barnabas unto the elders.—*Acts* xi. 22, 23, 30; and ix. 27. Paul and Barnabas took with them John, whose surname was Mark ; and Mark did not gainsay, and tell them, I must wait for a motion.—*Acts* xii. 25. It pleased the apostles and elders, with the church, to send chosen men to Antoch, with Paul and Barnabas, and Judas surnamed Barsabas, and Silas, chief men among the brethren ; and they wrote letters by them unto the gentiles, *Acts* xv. 22, saying: " Forasmuch as we have heard, that certain that went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised and keep the law ; unto whom we gave no such commandment: it seemed good unto us, being assembled with one accord, to send chosen men unto you; men that have hazarded their lives for the Name of our Lord Jesus Christ."

Paul said unto Barnabas: "Let us go again unto every city, where we have preached the word of the Lord, and see how they do;" and Barnabas determined to take Mark with them; and Paul chose Silas, being recommended by the brethren unto the grace of God; and they went through Syria and Cilicia; "and as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem; and so were the churches confirmed and established in the faith, and increased in number daily.—*Acts* xvi. 4. The brethren exhorted the disciples to receive Apollos.—*Acts* xviii. 27. And Paul sent unto the Ephesians, and called the elders of the church, and exhorted them.—*Acts* xx. 17. Paul commends Phebe, a servant of the church which is at Cenchrea, and bids them receive her in the Lord, and assist her in whatsoever business she hath need of.—*Rom.* xvi. 1, 2. "Now if Timothy come, see that ye receive him without fear. Let no man despise him, but conduct him forth in peace, that he may come unto me, for I look for him with the brethren."—1 *Cor.* xvi. 10, 11.

Paul said to the Corinthians: "Did I make a gain of you by any whom I sent unto you?"—2 *Cor.* xii. 17. Or, "Did Titus make a gain of you?" "Tychicus, a beloved brother and faithful minister of the Lord, shall make known unto you all things, whom I have sent unto you for the same purpose, that you might know our affairs, and comfort your hearts."—*Eph.* vi. 21, 22. Paul sent to the Colossians Onesimus with Tychicus, to make known all things unto them that were done with him.—*Col.* iv. 7—9. And when they had read his epistle, they were to cause it to be read at Laodicea; and Paul charged the Thessalonians by the Lord, that they

did read his epistle amongst all the holy brethren.—1 *Thess.* v. 27. And Paul saith: "Take Mark, and bring him with thee, for he is profitable to me for the ministry; and Tychicus I have sent to Ephesus."—2 *Tim.* iv. 11, 12. Paul said to Titus, *chap.* iii. 12: "When I shall send Artemas or Tychicus unto thee, be thou diligent to come unto me to Nicopolis, and bring Zenas the lawyer, and Apollos, on their journey diligently, that nothing be wanting unto them." Paul saith to Philemon: "Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say."—*Philemon* 21, 22.

John saith; "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward."—"I wrote unto the church, but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not: wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words," 2 and 3 *Epistles of John.* And Jude speaks of such as go in "Balaam, Cain, and Corah's way, wandering stars, raging waves of the sea, wells without water, clouds without rain, trees without fruit, twice dead and plucked up by the roots; their mouths speak great swelling words; to whom is reserved the blackness of darkness for ever. These are they that separate themselves, such as have not the Spirit. But, beloved, build up yourselves in the most holy faith, praying in the Holy Ghost; and keep yourselves in the love of God."—*Jude* 11—21.

Paul says: "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them unto you; and the rest will I set in order when I come."—1 *Cor.* ii. 11, 34. Paul says in his Second Epistle to the Thessalonians, *chap.* iii. 4, 8.

"And we have confidence in the Lord touching you, that ye both do, and will do the things which we command you. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." Again: "Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient towards all men; for ye yourselves are taught of God to love one another; and that ye study to be quiet, and walk honestly toward them that are without; and that ye may have lack of nothing."—1 *Thess.* v. 14; iv. 9, 11, 12; and in 2 *Thess.* ii. 15: "Therefore, brethren, stand fast, and hold the traditions which you have been taught, whether by word or our epistle."

G. F.

NO. CCCLIII.

My dear Friends, 1678.

Whose faces are set towards Zion, from this dunghill world of vanity and vexation of spirit; the glory, comfort, and pleasures of which pass away; they that enter into it, enter into trouble; and when they are in it, it is a great trouble to come out of it, and to be a fool for Christ's sake, who is not of this world, but of the world that hath no end. And therefore you must believe in the light, grace, and truth, that cometh from Him, in the inward parts or heart, which directeth your minds to Christ, from whence this comes, and uniteth to Him that is heavenly, who saith, "Seek the kingdom of God first, and the righteousness of his kingdom, then all outward things will be added."

And take heed of your wills, and give not way to

them, but give way to the power and Spirit of God, which crucifieth them, and keeps them under the cross of Christ; so that your inward man may be renewed, and the old Adam put off, and that the day-light of Jesus Christ may be seen. And why have they so many religions? Because they are out of the pure and undefiled religion before God, which was set set up above sixteen hundred years ago, and which keeps from the spots of the world. This religion must be above the world which keeps from the spots of it; and they that are gone from this religion, into those of their own making, tell people, they must not be perfect here, and must carry a body of death with them to the grave: and others say, that they must have a purgatory when they are dead; this doctrine is contrary to the apostles, who said, that they were cleansed by the blood of Jesus, and washed by the water of the word. And this blood and water God's people must feel the effects of within, to wash and cleanse their hearts and consciences; their hearts and consciences being sprinkled, as the apostle saith, "with the blood of Jesus, from their dead works, to serve the Living God." For many may talk of the blood of Jesus without them in their dead works, not serving the Living God, their hearts and consciences being not sprinkled with the blood of Jesus; for they must feel it within as well as without.

So all must come to the Spirit and the Truth in their hearts and souls, if they do know the God of truth, who is a Spirit, and must worship Him in spirit and in truth. And as all that did eat of the passover in the old Covenant were to be circumcised in the flesh, so are all in the new Covenant to be circumcised with the Spirit, by putting off the body of the sins of the flesh, that came upon man by transgression, if they will feed on Christ their heavenly sacrifice; for the old Covenant of circumcision

was held in the flesh, and then they did feed upon the natural sacrifices; but the new Covenant is held in the grace, light, and Spirit, by which they are circumcised, and so do feed on their heavenly sacrifice: for in the old Covenant they were not to eat the blood of beasts, or any blood; but in the new Covenant Christ tells you, "Except you do eat my flesh, and drink my blood, ye have no part in me." For as by Adam and Eve's eating that which God forbade, came death; so, if Adam and Eve's sons and daughters have life again, it is by eating of that which Christ commands; and as by eating came death, so by eating cometh life, and not by talking; no, not by talking of the Son of God; for all reprobates may do so; for the apostle saith, "If Christ be not in you, ye are reprobates:" and "he that hath not the Son of God, hath not life; and he that hath the Son of God, hath life;" and the saints did confess the Son of God was come, and had given them an understanding, and they were in Him, and they were to walk as He walked, and not only to talk as He talked: for there are too many talkers, and few walkers in Christ; my desire is there may be more walkers.

And my desire is, that you, in your measures, may be preserved to the Lord, and know what he doth require of you, "to love mercy, to do justice, and to walk humbly with God;" for the more He gives, the more he requires; and the less that He gives, the less He requires; who will judge the world in righteousness, according to the Gospel preached in every creature; showing that there is something of God in every creature that shall answer his judgment; and therefore my desire is, that all may be faithful to what the Lord hath made known unto them by his grace and truth, light, power, and Spirit, and then the Lord will supply them with more; to whom

be glory and praise, who is the Creator of all, through Jesus Christ, by whom all things were made. *Amen.*

G. F.

NO. CCCLIV.

Dear Friends,

My love to you all in the Seed of life and peace, which floweth as a river, and bruiseth the head of the serpent, that hath brought death and darkness, woe, misery, and imperfection, upon and in man;—and in this Seed, Christ, all nations are blessed and elected; and out of it is the curse and reprobation. Out of this Seed are all the false religions, false ways, false worships, and false churches, or bodies without heads, like so many monsters; which the seed of the serpent hath brought forth since the apostles' days; and then they have made themselves heads out of their bodies or churches; and when one head has fallen off, then they make another and set it upon their body or church, having lost and gone from the true head, Christ.

And sometimes the members do fall out about making a head for their body, so that the members do destroy one another about it. Now this monstrous body is brought in by this evil seed in such as are gone from the light, grace, power and spirit, that cometh from Christ the heavenly Head, in whom dwelleth the fulness of Divinity, and they are never likely to come to the true Head, Christ, but by coming to the light, grace, power, faith and spirit of Jesus, which cometh from Him, and turneth to Him again.

And since men have gone from the light, grace, truth, spirit, and power of Jesus in this night of apostacy, they have gone from that which cometh from the Head

Christ and which joins to Him. In this night of apostacy there have been many bodies without the true Head. And therefore all must come to the grace, truth, power, spirit and faith that cometh from Jesus, if they do come to Him, and hold Him for their Head, Christ—by whom all things were made, who is the first and the last, the beginning and the ending. *Hallelujah.*

G. F.

NO. CCCLV.

To Friends in America, concerning their Negroes and Indians.

Swarthmore, the Tenth Month, 1679.

All Friends every where that have Indians or Blacks, you are to preach the Gospel to them, and other servants, if you be true Christians; for the Gospel of salvation was to be preached to every creature under heaven; Christ commands it to his disciples, "Go and teach all nations, baptizing them into the name of the Father, Son, and Holy Ghost." And this is the one baptism with the spirit into one body, which plunges down sin and corruption, which hath gotten up by disobedience and transgression; for all have been plunged into sin and death from the life, for all died in Adam: then they have been all subjected by the evil spirit, which hath led them out of the Truth into the evil; and therefore they must all be baptized into the death of Christ, and put on Christ, if they have life.

And also, you must preach the grace of God to all Blacks and Indians, which grace brings salvation, that hath appeared unto all men, to teach and instruct them to live godly, righteously and soberly; which grace of

God is sufficient to teach and establish all true Christians, that they may appear before the throne of grace.

And also, you must teach and instruct Blacks and Indians, and others, how that God doth pour out of his Spirit upon all flesh in these days of the new Covenant, and new Testament; and that none of them must quench the motions of his Spirit, nor grieve it, nor vex it, nor rebel against it, nor err from it, nor resist it; but be led by his good Spirit to instruct them; and with which they may profit in the things of God; neither must they turn from his grace into wantonness, nor walk despitefully against the Spirit of grace, for it will teach them to live soberly, godly, and righteously, and season their words.

And also you must instruct and teach your Indians and Negroes, and all others, how that Christ, by the grace of God, tasted death for every man, and gave Himself a ransom for all men, to be testified in due time, and is the propitiation not for the sins of Christians only, but for the sins of the whole world; and how that he doth enlighten every man that cometh into the world, with his true light, which is the life in Christ, by whom the world was made.

And Christ, who is the Light of the world, saith: "Believe in the light, that ye may become children of the light. And they that do evil, and hate the light, (which is the life in Christ), will not come to the light, because it will reprove them; and love the darkness more than the light; this light is their condemnation. And so, all must be turned from darkness to light, to believe in the light; and from the power of Satan to God; and if they do not believe, they will be reproved, condemned, and judged by Christ, who hath power in heaven and in earth given unto Him, who will judge

both the quick and the dead, and reward every man according to his works, whether they be good or evil.

And therefore you are to open the promises of God to the ignorant, and how God would give Christ a Covenant, a Light to the gentiles, the heathen, and a new Covenant to the house of Israel, and the house of Judah; and that He is God's "salvation to the ends of the earth;" and how that "the earth shall be covered with the knowledge of the Lord, as the waters cover the sea;" so that the glorious knowledge of the Lord should cover the earth.

And the Lord said, "He knew that Abraham would teach and instruct his family, that they should learn to keep his laws and statutes after he was gone; and Abraham did circumcise all his males, yea, them that he had bought with his money of any stranger. Now they who are of faith, and walk in the steps of faithful Abraham, do preach up and instruct all their families in the circumcision of the Spirit, that they might be circumcised with the Spirit, which puts off the body of death, and the sins of the flesh, that is come up in man and woman by transgression; so that in the Spirit they may serve and worship the true and living God; and so that ye all may come to enjoy the presence of the Lord in your families, and improve your talents that Christ hath given unto you; for David, that saw Christ in his new Covenant, saith, "Let all nations praise the Lord:" and again, "All that have breath praise the Lord;" again, "Let the poor and needy praise thy Name: and let all people praise Thee, O God!" and, "O ye servants of the Lord! praise the Lord;" for "The Lord is good to all, and his tender mercies are over all his works: and all thy works shall praise Thee, O Lord! and thy saints shall bless Thee; they shall speak of thy glory and of thy king-

dom, and talk of thy power:" for the Lord saith: "From the rising of the sun to the going down of the same, my Name shall be great among the gentiles. And in every place incense shall be offered unto my Name; and a pure offering; for my Name shall be great among the heathen, saith the Lord of Hosts."

And this heavenly incense and offering in every place, is the spiritual offering in the new Covenant; for the Jews were to offer but in one place, in the temple, in the old Covenant; but in the new Covenant their offering is in the holy temple of their hearts, in the Spirit, with which they offer the pure, and holy, and acceptable sacrifice to God; with that Spirit which God had given them, they have a living sense of God their Creator and Father of all their mercies, who hath made them, and hath made all things for them, and redeems them by his Son Christ Jesus; to whom be praise, and glory, and honour, and thanks, for evermore.

So let all bow at the Name of Jesus, to his power, and light, and Spirit, for they have bowed to the power of darkness, that foul and unclean spirit, who is out of Truth, and in whom there is no truth. And therefore now all are to bow at the Name of Jesus; for there is no salvation in any other Name under heaven, but in the Name of Jesus, whose Name is above every name under the whole heaven; who is the first-born of every creature, and the first begotten from the dead, whom God now speaks to his people by, his Son; and all are to hear Him, the great Prophet; and every tongue is to confess to Christ Jesus, to the glory of God the Father, who is the First and Last, who bruises the serpent's head. And so through Christ Jesus man and woman come again to God. All blessings and praises be to the Lord God, through Jesus Christ, for ever and evermore. *Amen.*

G. F.

NO. CCCLVIII.

Dear Friends.

With my love to you in the holy peaceable Truth that never changes, nor admits of any evil, but makes all free that receive it, and that walk in it, and is over all the clouds without rain, and wells without water, and trees without fruit :—and from the Truth floweth justice, equity, righteousness and godliness, mercy and tenderness. It brings a man's heart, mind, soul, and spirit to the infinite and incomprehensible God; and from it a love flows to all the universal creation, and it would have all come to the knowledge of the truth: it bends every one to their utmost ability to serve God and his truth and spread it abroad, and it brings their minds out of the earth, which makes them brittle, and changeable, and uncertain; for it doth not change, neither doth it touch with that which does change. As to *unity*:—it makes all like itself that do obey it; *universal*,—to live out of narrowness and self, and to deny it: so it brings all into oneness, and answereth the good principle of God in all people, and it brings into humility and the fear of the Lord, which is the beginning of his Wisdom; and it brings all to have a care of God's glory and his honour: and watches over all the professors of it, for their good, to keep them within its bounds, and to walk within its order. Thanks, glory, and honour, to the Lord God of truth over all for ever. *Amen.*

The Lord, who is the God of all peace and order, alone protects and preserves his people with his eternal power; for the devil's power is not eternal; it had a beginning and must have an ending; for the eternal power limits that devourer and destroyer. And therefore, Friends, patience must be exercised in the Truth; so keep to the

word of patience, which word was before the world was, and abides and endures for ever: and it will keep Friends over and out of all the snares of the world and its temptation.

So with my love in the Seed of life, that reigns over all; and in it the Lord God Almighty preserve and keep you all to his glory. *Amen.*

G. F.

NO. CCCLX.

FRIENDS, 1679.

Train up all your children in the fear of God, in his new Covenant of light and grace, that they may know Christ, who is their baptizer and circumciser. He sprinkles your consciences and hearts with his blood, to cleanse you from all sin; and writes his heavenly law in their hearts, that they may obey it and do it: for do not all people in their several false religions, ways, and sects, yea, the very Turks and Heathens, train up their children in their own ways? and likewise, did not the Jews train up their children in the old Testament, and old Covenant of works; which old testament and covenant Christ hath abolished, and hath established the new Covenant of light, life, and grace? And therefore must not all the Jews in spirit, in this new Testament, train up their children in this new Covenant of light, life, and grace? or else do they not bring themselves under condemnation? For do not the beasts and the fowls teach their young to pick, and suck, and do they not feed their young? and will not the young ones cry after the old ones for their food? All these things might teach people.

Now you having your food from Christ, and God your Father; yea, your bread, your milk, your water, your

wine, your honey, your fine linen, your clothing, your breath, your life, your souls, and the image of God, which He made you in, which man and woman have lost by transgression, but are to be renewed into again by Christ, your Redeemer, Sanctifier, Reconciler, and Mediator, who makes your peace between you and God; from whom you have your light, grace, and truth, who gives you his Gospel, faith, and Spirit; in whose Name you have salvation, and not by any other name under the whole heaven; and who is your heavenly, spiritual Rock and Foundation:—cannot you train up all your children in the fear of God, and tell them from whence you have all these good things, that they may come to receive of all these good things which you receive from the good God, and Christ, the treasure of wisdom and knowledge; that you may say, the children of your children are the crown of your old men in the Truth, and the glory of their fathers in God; and that you may say, your wives are as fruitful vines by the sides of your house, and your children like olive plants round about your table; thus shall they be blessed that fear the Lord; that you may say, your sons are plants of God, growing up in their youth; and that your daughters may be as corner-stones, polished after the similitude of a palace; and that your garners are full, and afford all manner of store, so that there is no complaining in your streets: and happy is that people whose God is the Lord.

And now, my friends, if there happen any difference among Friends, either with Friends or the world, let it be put to reference, if it cannot be ended between themselves. And all that are concerned to end any difference, let them have but one ear to one party, and let them reservet he other ear to hear the other party; so that they may judge impartially of matters, without affection or

favour, or respect of persons: for you may see how the Jews in the old Covenant did judge of things among themselves, as long as they kept the law of God, and did not go to other nations, or to the heathen for them to judge of their matters; and therefore the apostle reproves the Corinthians for that fault, for going to law one with another before unbelievers; and told them that "the saints should judge the world, yea, angels;" and then how much more might they judge of things apppertaining to this life! and therefore the apostle exhorted, "If then ye have judgment of things pertaining to this life, set them to judge that are least esteemed in the church."—1 *Cor.* vi. 7.

NO. CCCLXII.

Concerning true Liberty.

My Dear Friends, 1679.

The true liberty is in the Gospel, the power of God, which the devil and his instruments, with his false liberty, cannot get into.

The bondage, captivity, and thraldom, false freedom and false liberty, was and is in old Adam, in transgression; and the true liberty is that which Christ the pure and holy One makes free in; and this is a pure, holy liberty, which Christ makes, and sets his people free in; in which they are all to stand fast over all the false liberties and freedoms, which are bondage.

For the Jews, in the days of Christ, boasted of their liberty and freedom, though they were in bondage both inwardly and outwardly; they boasted that they were of Abraham their father; but Christ told them "the devil was their father; and his lusts ye will do."

And also in the days of the apostles, many of the false Christians boasted of their liberty; but they who were overcome by them were brought into bondage.

The true liberty and freedom is in the grace which brings salvation, and not destruction; and which teaches to live godly, soberly, and righteously; to deny the world, and not to cleave to it, and follow it.

This grace establishes the heart, and seasons the words; the fruits of its liberty and freedom will manifest itself.

And the fruits of this pure Spirit are pure love, righteousness, godliness, patience, temperance, and humility; by which Spirit all are made to drink into one spirit; so that all are the living wells, that have their living water from God and Christ, their true and living Fountain; and in which Spirit they have a holy and spiritual fellowship, in this baptizing, mortifying, circumcising Spirit, yea, one with another, and with the Son and the Father also, through which the love of God warms every one's heart: but when the "love of many waxes cold," as Christ saith, then they go from this grace, light, truth, power, and Spirit, and the anointing, and the "Word of God in their own hearts;" then such turn to be betrayers, and not saviours upon mount Zion. And against such, God's swift judgment turns, and suddenly falls, though they may cry for a time, liberty, freedom, and peace, peace; but a day of trouble will overtake them ere they are aware.

And therefore, all ye friends of Christ Jesus, stand fast in that "liberty wherewith Christ hath made you free," by his light, grace, truth, Spirit, faith, and everlasting Gospel, the everlasting power of God, which is an everlasting freedom and liberty above all bondage, and false fallen liberties and freedoms.

And now, ye babes of Christ, if the world do hate you, it hated Christ your Lord and Master also; if they do mock, and reproach, and defame, and buffet you, they did so to your Lord and Master also; who was and is the green tree, that gives nourishment to all his branches, his followers.

If the world do persecute you, and take away your goods or clothes, was not your Lord and Master so served? did not they cast lots for his garments? was not He haled from the priests to Herod, and before Pontius Pilate, and spit upon? and if they hate thee, and spit upon thee, He was hated and spit upon for thee. Did He not go to prison for thee? And was He not mocked and scourged for thee? Did not He bow to the cross and grave for thee, He "who had no sin, neither was guile found in his mouth?" And did He not bear thy sins in his own body upon the tree? and was He not scourged for thee, "by whose stripes we are healed?" did not He suffer the contradiction of sinners? who died for sinners, and went into the grave for sinners, and died for the ungodly, yea, tasted death for every man, who through death destroyed death, and the devil, the power of death, and is risen; for death and the grave could not hold Him, and the powers and principalities, with all their guards and watches, could not hold Him within the grave; but He is risen, and is ascended far above all principalities, powers, thrones, and dominions, and is set down at the right hand of God, and remaineth in the heavens till all things be restored: and He is restoring with his light, grace, truth, power, Spirit, faith, Gospel, and word of life; so that you read of some "that came to sit together in heavenly places in Christ Jesus."

And therefore all must bow at the Name of Jesus their Saviour, in his Spirit and Gospel, if you will rise with

Him; and you must suffer with Him, if you will reign with Him; and die with Him, if you will live with Him; and all that are dead and buried with Christ, and are risen with Him, they will seek those things that come down from above, where Christ sits at the right hand of God; and there you will seek those things which come down from above, and not things which are below.

For those which seek those things that are below, are the talkers of God and Christ, and the prophets and apostles' words, but they are not dead with Christ, nor risen with Him; and therefore they do not seek those things that come down from heaven, where Christ sits at the right hand of God. But they that seek the things that are above, are dead with Christ, and risen with Him; they, I say, do not seek those things which come down from heaven, where Christ sits at the right hand of God; and they have not only sought them, but have found them, and received them, and come to sit together in heavenly places in Christ Jesus, a safe established and heavenly sitting, in the heavenly rest and habitation in Christ Jesus, who is the First and Last, and over all, from everlasting to everlasting. Blessings and praises over all be to the Lord God, through Him, for ever. *Amen.* G. F.

NO. CCCLXIV.

To Friends in America.

London, the 7th of the Twelfth Month, 1680.

Dear Friends,

My love is to you all in the holy, peaceable Truth; and my desires are, that whatsoever ye do may be done in the Name of Jesus, to the glory of God the Father:

and all be subject one to another in the fear of the Lord God, so that ye may all come to dwell in the love of God, which edifies the body of Christ, who is the heavenly man. And let all strifes, and divisions, and backbitings, or whisperings, or prejudices, cease and be buried; and so whatsoever is amiss, or hath been amiss, let it be put down by the Truth and Spirit of God, that *it* may be uppermost, which is a strong bond to unite your hearts, and minds, and souls together, and to the Lord; and be kind and courteous one towards another, all studying to be quiet, and to excel one another in virtue, purity, holiness, righteousness, and godliness, in all your words, lives, and conversations; so that you may all walk as becomes saints and Christians, every one esteeming and preferring one another above himself in the Truth, in meekness, and lowliness of mind, and humility: for He that inhabits eternity, dwells with the humble heart. And therefore do not quench the least motion of God's good Spirit in yourselves, nor in any other; but let truth and goodness be cherished in all; and let all harshness, and bitterness, and revilings be kept down by the Truth, that in it you may bear one another's weakness and infirmities, and so fulfil the law of Christ; keeping down revenge, hastiness, or passion; as knowing vengeance is the Lord's, and He will repay it, on every one that does wrong, without respect of persons.

For, Friends, you should be as lights, or as a city that cannot be hid; and as the salt of the earth, to be a good savour: take heed of losing the salt's savour, either in word or conversation; for if you do, you will come under the foot of men, they will trample upon you; therefore be careful, fervent, circumspect, and faithful in the Truth, and let your moderation, temperance, and sobriety appear to all men, shewing forth the work of the

Lord, and your honesty and justness in all your words and dealings between man and man; and owe nothing to any man but love, that every one of you may be adorned with a meek and quiet spirit, which is with the Lord of great price: and be endued with wisdom from on high, which is pure and peaceable, gentle, and easy to be entreated, and full of mercy and good works; let the fruits of this wisdom appear among you all, and then you will all be gentle and easily entreated one of another.

And keep in the unity of the Spirit, which is the bond of the heavenly peace; and all walk as becomes the glorious, joyful, peaceable Gospel of Christ, which is the power of God. And therefore, all you who know this glorious Gospel of peace, live and walk in it, keeping your glorious, heavenly, comfortable fellowship in this glorious Gospel of peace, in which enmity cannot come; and in this everlasting Gospel, the everlasting God, who is over all, from everlasting to everlasting, will have the praise, glory and thanks, who is worthy of all, for ever and evermore. G. F.

NO. CCCLXVI.

A Letter to the Captives who meet together to worship God in Algiers.

London, the 17*th of the First Month*, 1682.

Dear Friends,

I understand by a letter from a Friend, a captive amongst you, dated the 20*th* of the *Tenth Month*, 1681, that you have a meeting in Algiers of about twenty, I am glad to hear you meet; and it is very well, that you have so much liberty from your *Patroons;* and my desire is,

that the Lord may preserve you all, that do meet in the Name of Jesus, that in your lives, and conversations, and words, you may preach righteousness and holiness, and godliness, and the life of Truth; so that you may answer the Spirit of God, both in the Turks and Moors, and the rest of the captives; that God's city may be set upon the holy hill there, which cannot be hid; but that all may see it with the light wherewith Christ hath enlightened every man that cometh into the world. And that Christ's ensign may be set up in those parts; that with his light in all men, they may all see it, and flock to it; and Christ the ensign furnisheth all that come to Him, with heavenly armour and spiritual weapons.

Now Christ enlightens every man that cometh into the world, that every one may believe in the Light, and may become a child of the light, and have eternal life, and be saved; and so the Gospel of salvation, the power of God, is to be preached to every creature under heaven. And he that believes, is saved, and hath the salvation; for Christ, by the grace of God, hath tasted death for every man. And the grace of God that brings salvation hath appeared to all men: and therefore all men, if they will have salvation it must be by believing, receiving, and walking in the grace of God, which brings it. And the Lord pours out of his Spirit upon all flesh; and therefore all men and women must come to this Holy Spirit of God, by which the spirit of enmity may be slain and crucified in them; that in this Holy Spirit of God, they may all be in love and unity; and, with the Spirit of God, they may all come to know the eternal, immortal God, and serve and worship Him in his Holy Spirit of Truth, which He hath poured upon them. And in this, all will honour God, and glorify Him through Jesus Christ, in his new Covenant of light and grace.

And so, my dear friends, be faithful and valiant for God's Truth upon earth, and do not deny the Name of Jesus, in whom you have salvation; whose Name is above every name under the whole heaven; that ye may all be with his light built upon Him, your Rock and Foundation that stands sure. And now, my dear friends, though you remain as captives, yet if ye be the freemen of God and Christ who leads the devil into captivity, that led you captive into his prison of death, darkness, and corruption;—if Christ, I say, has led you out of that prison and captivity, into the glorious liberty of the sons of God, stand fast in the liberty wherewith Christ hath made you free; and be not entangled with any yoke of bondage, to bring you out of that heavenly, spiritual liberty. For in this you are free, notwithstanding the prisons and captivity of men; and they are but small matters to it: and therefore trust in the arm of the Lord's power, who can lay the mountains low, and remove the hills out of their places, and make his lambs to skip over all. And therefore mind the Lord and his power, that is over all that which makes you to suffer.

Now your sorrows and afflictions may bring many to call upon the Name of the Lord, when He hath brought you low; for God is merciful and gracious to the righteous; and his mercies endure for ever. And though hunger and thirst and cold, many times you are in, and many distresses, yet the Lord is able to support you. And now, may you mind the Lord in your poverty, and prize his mercies; and consider whether you did enough prize his mercies and liberty and plenty! And ye may read the 107*th Psalm* throughout; there ye may see how the Lord brought down such as contemned his counsel, and rebelled against his words: well, what can you tell, but that this may be the day of the Lord with you, in

your captivity, to bring down your hearts and spirits, that with the Spirit of the Lord you may turn to Him, who is a God at hand; and that you may call upon the Lord in truth and righteousness, that all your sufferings, afflictions, and captivity may be sanctified to you. So that you may say: "All things shall work together for good, to them that love God." And so, with Job, you may bless God, "who giveth and taketh away," and that you may glorify God in whatsoever condition you may be; that no trouble may move you; and that you may rejoice in afflictions, persecutions, and tribulations in the Lord, through his Spirit that doth uphold you. And as you do walk in the light, grace, spirit, and gospel, you may turn others to it: that you may have unity with them in it; and that they may come out of the spiritual prison of death, darkness, and corruption and captivity, into the liberty of the sons of God in Christ Jesus. *Amen.*

So with my love to you all in the holy seed Christ Jesus, that reigns over all from everlasting to everlasting, the Lord preserve you all tender vines in Him. *Amen.*

G. F.

NO. CCCLXVII.

To Friends in Burlington, West Jersey.

DEAR FRIENDS, 1681.

The Lord, by his mighty hand and power, having brought you to that place, and settled you there, my desire is, that your lives and conversations may preach righteousness and holiness; for without holiness none shall see God. And the cause why there is not peace in a nation or people, is, that they do not live and walk in righteousness; but walk and follow the unrighteous spirit, which is out of the Truth. And again, Christ says, "Blessed are the pure in heart, for they shall see God:" for it is the defiled and impure hearts that do not see God. And therefore keep in the pure Spirit of God, that does mortify all impurity and unholiness, which doth blind people from the sight of the pure God.

And now, my friends, the eyes of other nations will be upon you; and you professing Truth beyond them all, if you do not exceed them in truth, righteousness, holiness, justice and equity, and in the wisdom of God, which is pure, peaceable, &c., by which you may answer the good of your government, and all governments about you likewise, you will bring both the judgment of God upon you, and the judgment of Truth that you and we profess.

For you know how that Friends in England and other places have admonished the governors and rulers to do that which is just and right; and therefore now you are come into place, have a care that you do that which is just and right, lest you come under the same reproof by others.

And therefore have an eye to the Lord in all your actions for David saith: (2 *Sam.* xxiii. 3). "The God of Israel said, the Rock of Israel spake to me: He that

ruleth over men must be just, ruling in the fear of God: and he [that doth so] shall be as the light of the morning when the sun riseth, even as a morning without clouds; as the tender grass springing out of the earth, by clear shining after rain." Here you may see, it must not be unjust men, and men that do not fear God, that must be rulers, for they do not receive his wisdom to rule withal; and such will be as clouds without water (as in Jude) and then they are not like to refresh the tender grass, but hurt it.

And Solomon saith, "As the roaring lion, and the raging bear, so is a wicked ruler over the poor people." And therefore, with the Spirit of God, keep down the wicked spirit in you; and then you will keep down the "roaring lion and the raging bear," with the spirit of meekness and patience and wisdom and understanding. —*Prov.* xxviii. 15.

And the apostle says, "Rulers are not a terror to good works, but to the evil." Therefore both rulers and ruled must be out of the evil works: and the rulers cannot be a terror to evil works, if they live in them themselves. Therefore all ought to live in the power of God, which brings them out of the evil, to do that which is good; and then they will be an honour to God, and a praise one to another, both ruler and ruled.

Now the Lord said unto Moses: "Judges and officers shalt thou make in all thy gates, (so they were not to be made in corners), which the Lord giveth thee in all the tribes; and they shall judge the people with just judgment, (mark, just judgment)! Thou shalt not wrest judgment, thou shalt not respect persons; thou shalt take no gift: for the gift blindeth the eyes of the wise, and perverteth the words of the righteous. Thou shalt not wrest the judgment of the poor in any case: keep

thee far from a false matter: the innocent and righteous slay thou not; for I will not justify the wicked. That which is altogether just shalt thou follow, that thou mayst live and inherit the land which the Lord thy God hath given thee." Now a people's following and doing that which is not just, is the cause they do not live and inherit the land.—*Deut.* xvi. 18—20; *Exod.* xxiii. 6. And therefore do that which is just, that you may inherit Christ and your spiritual land. "Thou shalt not oppress a stranger, seeing you were strangers; nor vex the widows and fatherless." And the Lord saith: "You shall be holy men unto me." Again the Lord says: "Thou shalt not raise a false report," &c. "Put not thy hand with the wicked to an unrighteous witness. Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause, to decline after many, to wrest judgment."—*Exod.* xxiii. 1, 2.

Again, the Lord saith: "Ye shall not do unrighteousness in judgment; thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness thou shalt judge thy neighbour.—*Levit.* xix. 15. And *Deut* i. 16, 17; and *Josh.* vii. 24. "I charged your judges," says Moses, "saying, hear the causes between your brethren, judge righteously between every man and his brother, and the stranger that is with him." So let all the strangers that are with you have righteous judgment, as well as those among yourselves. And again he saith, "Ye shall not respect persons in judgment; but ye shall hear the small as well as the great: you shall not be afraid of the face of man; for the judgment is God's;" so long as ye judge righteously.

And therefore now, friends, my desire is, that you all may be kept in the power and Spirit of God and Christ, in humility, and in that you will have a sense of all

things, that whatever you act, it may be done in the Spirit and power of Jesus Christ, to the praise of God the Father, who is set over all, from everlasting to everlasting who beholds and sees all your words and actions; that you may behold and see with his Spirit, his and his Son's divine majesty among you. *Amen.*

Read this in your assembly, and in your meetings.

G. F.

NO. CCCLXVIII.

To suffering Friends at Horsham, in Sussex.

DEAR FRIENDS, *London, 20th of Twelfth Month,* 1681.

Who suffer for your testimony, and to all the rest in your county. I am glad to hear of your faithfulness, and of your standing for the church which Christ is the head of, which is in God, and are become his living members; and therefore wheresoever you are, in prison or out of prison, "where two or three are gathered in His name," there is a church, and Christ the Living Head in the midst of them; a Prophet, to open to his church the things of his kingdom; and a Bishop, to oversee his living members, that they be preserved in his light, grace, truth, spirit, and gospel; and He is a Shepherd, to feed them with heavenly food, who gives life eternal to his sheep, which he hath purchased with his own blood; and a Priest, who has offered Himself up a sacrifice for the sins of the whole world, who cleanses, and washes, and purifies his church, his people; "a High Priest, made higher than the heavens."—*Heb.* vii. 26. And no priest made below the heavens will become Christ's church; and therefore feel and see Christ, exercising his prophetical, priestly and kingly offices, and his ruling in your hearts.

And all that will know the right way, or high way, or path to the church in God, (2 *Thess.* i.) "must walk in the light," which is the life in Christ: and that will guide them to Christ, the way to God, the Head of the church, the Rock and Foundation of God that stands sure.

And now, dear friends, my desires are, that you may all live in the love of God, and in the unity of his Spirit, which is the bond of peace, in which you will be all kind and courteous one to another; and so the God of all peace and power support you, and strengthen you, and uphold you, throughout all your trials and sufferings; that He may be glorified in you all, who is over all, from everlasting to everlasting, blessed for ever; from whom ye have blessing and life.

G. F.

NO. CCCLXIX.

To the flock of Christ Jesus everywhere, to be read in their Assemblies.

21*st of the Ninth Month*, 1681.

Grace, mercy, and peace be multiplied among you all, from God the Father, and the Lord Jesus Christ, who is the Fountain of all; and God hath called you by his grace, and gathered you to be a people by his power and Spirit, to his Son Christ Jesus, your holy, heavenly, spiritual Head, Life, Rock, and Foundation. Now all walk in Christ Jesus, and abide in Him, your Vine, and in Him you will all bring forth heavenly fruit, to the praise and glory of God.

Christ saith: "In me ye have peace; in the world ye have trouble:" and therefore keep out of the spirit of the

world; let not the spirit of the world come into you; for if ye do, ye go into trouble both inwardly and outwardly: but if ye keep in Christ, who is not of the world, you keep in your heavenly place and region: for "he that hath the Son of God, hath life," and therefore keep in the life in Christ; and he that hath not the Son of God, is in old Adam, in death without life.

And, "without me," says Christ, "ye can do nothing;" without his grace, his light, his truth, his gospel, his power, his Spirit, his faith, ye can do nothing; and if Christ be not in you, ye are reprobates; and if He be in you, and you in Him, you are in the election, and in the Seed, in which all nations are blessed.

And keep in the cross of Christ, the power of God, that keeps you crucified to the world; that is, dead to the world, and the world dead and crucified to you; for if you do not keep in this power of God, which would keep you crucified to the world, but let in the spirit of the world, you let in his god, which will crucify the good in you, and you will come to crucify to yourselves the Son of God afresh, and put Him to open shame. Therefore keep that crucified with the power of God, which did and would crucify the just; and then you will keep alive in the power of God, and live in Christ Jesus, and he will be alive in you, and you in Him.

And now, all friends and brethren, let your meekness, your temperance, and your gentleness and sobriety, and tenderness and moderation, appear to all men; that "your light may so shine before men, that they may see your good works, and glorify your Father which is in heaven."

And keep out of the restless, discontented, disquieted spirit of the world about the government: for you know it has been always our way to seek the good of all, and

to live peaceably under the government, and to seek their eternal good, peace, and happiness in the Lord Jesus Christ; and to lay our innocent sufferings before them, who have suffered as lambs and sheep, and made no resistance, but have "prayed for them that persecuted us, and despitefully used us, and hated us," according to the command of Christ.

For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls: for hereunto ye are called; because Christ hath suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth; who when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously. And he that will love life, and see good days, let him refrain his tongue from evil, and his lips that he speak no guile.

G. F.

NO. CCCLXX.

To Suffering Friends in Leicester.

DEAR FRIENDS, *London 18th of Twelfth Month,* 1681.

Your sufferings have been long in that county, and great have been your trials, and spoiling of your goods, through your adversaries and persecutors' rage against you; but the Lord's secret hand and power is that which hath upheld you through all to Himself; and therefore we may say:—What shall separate us from the love of God, that we have in Christ Jesus? Shall tribulations, persecutions, powers or principalities, thrones or dominions? Nay, there is not any thing able to separate us from the love of God in Christ Jesus, whom you have chosen; a

Priest that is from above, not from below, who has offered up Himself to God for you, who is not like the Jews' priests, that had the tithes of the people for offering up their outward offerings, and such like services. So you have a Priest from heaven, who is made higher than the heavens, and is the Prophet that God has raised up like Moses, whom ye are to hear, in his light, grace, and truth. And He is your Shepherd from heaven, who has laid down his life for his sheep, who is above all the earthly shepherds below; and this Shepherd will feed you with that which is heavenly. And he is your Bishop from heaven, to oversee you, that you may be kept from sitting down in any earthly place, with your minds, spirits, and souls, but only to sit down "in the heavenly places in Christ Jesus," who is the heavenly and spiritual Bishop, who lives for evermore, the First and Last, the Beginning and Ending, who is the first-born of every creature, and the first begotten from the dead, who does quicken and makes alive, and begets from the death, and makes them whom He has made alive to sit together in the heavenly places in Himself.

And now, dear friends, I do feel the Lord's eternal power present with you, in all your sufferings, how it hath and doth support you: and therefore let your faith be stedfast in the power of God, which will keep you all unto the day of salvation. And that you may all be valiant and faithful for God's truth upon the earth, in this day of trial and persecution, from teachers, professors, and profane, which are below, whose persecuting spirit will have but a time; and therefore be of good faith; for "a sparrow shall not fall to the ground without the will of the Father; and ye are of more value than many sparrows." And, "Blessed are they which suffer persecution for righteousness sake, for theirs is the

kingdom of heaven: and blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake: rejoice, and be exceeding glad, for great is your reward in heaven." For so the old persecutors persecuted the prophets and apostles before you. "But rejoice in as much as ye are partakers of Christ's sufferings: for the Spirit of glory and of God rests upon you," who are railed upon, and suffer for his Name's sake. And though He is evil spoken of by your persecutors, yet on your part He is glorified, that suffer for his Name. And, therefore, let none be ashamed to suffer as a Christian, but let him glorify God in his sufferings, who doth support him.

And so, dear friends, live in love and unity, and be kind, and courteous, and tender-hearted one towards another; yea, and to all your persecutors, that you may heap coals of fire upon their heads, and so overcome evil with good. And so the God of all peace establish you all upon his heavenly Rock and Foundation of life, Christ Jesus, which standeth sure, and cannot be moved. The Lord God Almighty keep and preserve you all, in the holy Seed in which all nations are blessed: which bruises the head of the evil seed, that makes you to suffer. And the Lord God Almighty arm you with his armour, and strengthen you, that you may be able to stand to his glory, and that He may be glorified in and among you. *Amen.*

So fare ye well in the Lord. G. F.

NO. CCCLXXIII.

To Friends in Jamaica.

DEAR FRIENDS, *Dalston, 24th of Seventh Month,* 1682.

It hath been often in my mind, from a sense of the Spirit of the Lord, to lay before you, and commend it to

the witness of God in all your consciences; to have once in a year a Yearly Meeting, as they have in Holland, Germany, and Friezland, and at Rhode Island, and in England, and elsewhere, which are and have been of great service; by Friends seeing one another, and knowing how the affairs of Truth prosper, and how Friends do grow in the Truth of God, to the comfort and joy of one another in it; in which the Lord Jesus Christ is exalted: and if there should be any difference among Friends which they cannot settle, it may be ended at the Yearly Meeting, by some Friends not of the meeting where the difference exists: so that all things, by the truth and power of God, may be kept in peace and love, all dwelling in the wisdom of God that is from above which is pure, and peaceable, and gentle, and easy to be entreated. And so for you once in a year to meet together in the Lord's power, and to wait upon Him in his Spirit and Truth one day, and then another day you may have a Yearly men and women's Meeting in the Lord's power; in which you may feel his presence and blessing flow among you: as for place and time, I shall leave it to your best convenience. And the Lord direct you, that you may do all things, whatever you do, to his glory. You know that in other countries, or provinces, they have either Half-yearly Meetings, or Yearly Meetings, except it be in Jamaica, which several times hath been in my mind; for where they are settled, a great service is found in them; and the Lord hath owned them, and honoured them with his presence; and that keeps all in a sense of a care of his glory, and a care of one another, that they may be kept and preserved in God's eternal Truth, in meekness, gentleness, and tenderness, and in love, that edifies the body of Christ. And so that all you, in godliness, holiness, and righte-

ousness, may spend your days to the glory of God; that your conversations may be in heaven, and not below in the earth, among the wicked; that the Lord God, and his Son Christ Jesus, may be glorified in you all, who is over all, blessed for ever. *Amen.*

And friends, it would be very well, if you brought forward your case of not swearing, and taking oaths, your liberty in which hath been lost through that spirit which was unfaithful. Now the same Governor is gone over again, in whose time (when he was there formerly) that act was obtained, at the Assembly, in which your *yea* and *nay* was taken instead of an oath and swearing. Therefore, see if you can prevail with this Governor and his Assembly, to have the same act renewed again, and to clear yourselves from that spirit which was the cause the act was repealed.

So, with my love in the Lord Jesus Christ to you all, my desires are, that you may all be preserved in God's power, to his glory; and that you may grow in the Truth, and spread it abroad, and that with it your hearts may be united together. And that ye may be good examples in the Truth, and in righteousness and holiness, and show forth Christianity in the possession of it, above the outside professors. G. F.

NO. CCCLXXIV.

To Friends in Holland.

London, 17th of Eleventh Month, 1682.

Friends and brethren in the holy Seed of life, that reigneth over all; in it walk, and in the power, and Spirit, and truth of God, that you all may be as a city set upon a hill, that cannot be hid; and the salt of the

earth, and light of the world, to answer the light of Christ in all; and be a good savour in them that are saved, and in them that perish. Live in love, that beareth all things, and doth edify the body of Christ, and grow up in Him, your Head and Life; and be kind, and courteous, and tender in affection to one another, and walk as becometh the Gospel of Christ, the power of God.

And, dear friends, in this Yearly Meeting the Lord's power was over all; and the Lord's living refreshing presence was among us in all our meetings. And your Epistle from your Yearly Meeting in Holland was read, to the refreshing of Friends; and one from the Half-year's Meeting in Ireland; and a Testimony from Scotland, that Friends are in love and unity there, and that the Truth prospereth and spreadeth; and by letters from America, we find that Friends are pretty well there; and at Algiers, in the Turk's country, Friends that are captives, about twenty, have set up a meeting; and a Friend that is a captive, declareth the Truth there among them; and their masters do let them meet, and it may be of great service there. The Lord's power is over all. In it be valiant for God's Truth upon the earth, and spread it abroad; that you may all, in humility exalt the Lord, and that the presence of God, and his Son, may be among you all; and so the blessing of the Lord be with you all. *Amen.* G. F.

NO. CCCLXXVI.

To Friends in New Jersey and Pennsylvania.

DEAR FRIENDS, 1682.

With my dear love to you all, in God's holy peaceable Truth; my desire is that you may be all kept careful of

God's glory. Now in the settling of plantations and provinces, and especially in woody countries, as yours are, you may have many trials and troubles; but if you keep in the wisdom of God, it will keep you gentle, kind, and easy to be entreated one of another, and will preserve you out of heats, or extremes, or passions; and let all Friends that come over, be with speed settled in their plantations, that they may not lie and waste the time of themselves and their servants, and spend that which should help to settle them in their plantations. And therefore you that are concerned in ordering those things, have a care that no reproach come upon yourselves and your countries; but that there may be such care taken in all things, that there may be no complaints come into England against you.

And I desire that you may be very kind and courteous to all in necessity, in the love of God; for there are many people go over to your countries, some poor and some rich; and so, many eyes are upon you, and those that go over to you; and therefore my desire is, that you may all be careful in the love of God, and in his truth and righteousness, as the family of God; and be careful and tender to your servants, in all respects, that there may come no complaints from them or others; that so in all things you may be ordered by the wisdom of God, that his blessing may be amongst you.

And, dear friends, I desire that you would send over an account by the next ship how many meetings you have, and how many Meetings Monthly, of men and women, and how many Quarterly Meetings, and Half-year meetings; and let us know how Truth spreads and prospers amongst you; which you would do well to write over every year, to the Yearly Meeting at London. So with my love in the Seed which reigns over all, in

whom you have all life and salvation, and peace in the Lord God. G. F.

NO. CCCLXXVII.

To Friends that are prisoners in York.

DEAR FRIENDS, 1682.

My love is to you, and all the rest of the faithful Friends in bonds; and my desire is to the Lord, that ye all may stand faithful and valiant for his glorious Name, and his holy peaceable Truth, now in this day of storm and tempest; that none may turn their backs on the Lord in this day of trial, and that none may be ashamed of confessing Christ before the adulterous generation, as Christ said, lest Christ be ashamed of them, before his Father and before his holy angels. And therefore now is the time and day of your trial; for the Lord is just; though I know that the faithful and innocent, just and righteous, must stand it out; and therefore mind the Lord in all your sufferings, and keep low, and in the humility of heart, and there you will feel that He that inhabits eternity, dwells with an humble heart, and He will be your Shield and Buckler, and Defender in time of trouble. The Lord hath promised to deliver his people in the six troubles, yea, in the seventh, the perfection of troubles; and therefore do not think time long, and your sufferings long, for the Lord will lay no more upon his faithful people than you are able to bear; I know it, and am a witness for God in all my sufferings and imprisonments, and haling before magistrates about sixty times, in about these thirty-six years.

And so, friends, when you have been tried, you may come forth more precious than gold that is tried in the

fire; and keep the word of patience, and it will keep you from the temptations that come upon the world to try them; for the Word of God was before the world was: and though you be in outward bonds from your wives, families, houses, and relations, yet the Word of God is not bound, neither can they bind it; the Word of God is at liberty, it abides and endures for ever; it will make you all rich, though they think to make you poor with their bonds, and cast you into prisons; but, I tell you, the Word of God will make you rich, for the Word of God was before the wicked and his bonds were. "They that will live godly in Christ Jesus shall suffer persecution by the ungodly;" for it was the just that suffered by the unjust in all ages; and Christ said to Saul: "Why persecutest thou me?" So it was Christ that was persecuted, as well as those in whom He reigned. And do not you understand and know the sufferings and trials which the holy men of God went through; and how by faith they subdued the mountains? And consider the faith of Abraham, Isaac, and Jacob, and the faith of Abel, and Enoch, and Noah, and the faith of Jeremiah, and the rest of the prophets, and the faith of Daniel and the three children, and the faith of all the apostles, what sufferings and imprisonments they went through; and consider all the martyrs since the apostles' days, consider what sufferings they have gone through; and God and Christ is the same to uphold you, who are given up in his Spirit, power, and faith, to stand for his glory, and to be valiant for his Truth and Name upon the earth.

And therefore keep in your sanctuary, Christ Jesus, who destroys the destroyer, and bruises the Serpent's head; and so in Christ Jesus, your sanctuary, you all are in safety, and all have life and salvation, and peace with God. In Him you may all triumph and rejoice

with exceeding great joy, and say: "What shall separate us from the love of God which we have in Christ Jesus?" And the apostle said, that "there was not any thing able to separate him from the love of God in Christ Jesus." And so with my love to you all in Christ Jesus, who was before the devil was, that makes you to suffer, and will be when he is gone. In Christ you have heavenly peace, that none can take away from you; in Him dwell and live. *Amen.*

G. F.

NO. CCCLXXIX.

An Epistle to all Planters, and such as are transporting themselves into foreign plantations in America, &c.

London, 22nd of Ninth Month, 1682.

My friends, who are gone or are going over to plant and make outward plantations in America, keep your own plantations in your hearts, with the Spirit and Power of God, that your own vines and lilies be not hurt. And in all places where you do outwardly live and settle, invite all the Indians, and their kings, and have meetings with them or they with you; so that you may make inward plantations with the light and power of God (the Gospel) and the grace, and truth, and Spirit of Christ; and with it you may answer the Light, and Truth, and Spirit of God, in the Indians, their kings and people; and so by it you may make heavenly plantations in their hearts for the Lord, and beget them to God, that they may serve and worship Him, and spread his Truth abroad; and so that you all may be kept warm in God's love, power, and zeal for the honour of his Name, "that his Name may be great among the heathen," or gentiles; and ye may

see over, or be overseers with the Holy Ghost, which was before the unclean ghost got into man and woman. So with this Holy Ghost, you may see, and oversee, that the unclean ghost and his works may be kept out of the camp of God: so that his camp may be holy, and all the holy may come into it: and He who is holy may walk in the midst of you his camp, and be glorified in and among you all, who is over all, and worthy of all glory, from everlasting to everlasting, blessed and praised for evermore.

"From the rising of the sun, even to the going down of the same, my Name shall be great among the gentiles; and in every place incense shall be offered unto my Name, and a pure offering; for my Name shall be great among the heathen, saith the Lord of hosts.—*Mal.* i. 11.

"The Lord reigneth; let the earth rejoice, let the multitudes of the isles be glad. Let every thing that hath breath praise the Lord, for the Lord taketh pleasure in his people. He will beautify the meek with salvation." —*Psalms* xcvii; xcviii; cxlix. *and* cl.

G. F.

NO. CCCLXXX.

To all Christians, to keep to yea, yea, and nay, nay, and to fulfil their word and promises.

Edmonton, 23rd of Eleventh Month, 1682.

All my dearly beloved friends and brethren every where, the Lord God Almighty, with his holy power and Spirit, hath gathered and kept and preserved you to this day a people to Himself. And now, dear friends and brethren, in all your words, in all your business and employments, have a care of breaking your words and pro-

mises to any people; but that you may consider beforehand, whether you may be able to perform and fulfil both your words and promises, that your yea be yea, and nay, nay, in all things; which Christ hath set up instead of an oath, yea, above an oath and swearing, in his New Covenant and Testament: and the apostle James holds forth the same doctrine.

So let none make any promise, or speak yea, yea, or nay, nay, rashly, which they cannot perform: for such kind of inconsiderate, and rash speaking is not in the everlasting Covenant of light, life, and grace: take heed, lest ye be numbered among the covenant-breakers, spoken of, *Rom.* i. 31. and such truce-breakers as the apostle speaks of, 2 *Tim.* iii. "which have a form of godliness, but deny the power thereof; from such turn away," saith the apostle. And therefore they that deny the power of godliness, will not be faithful to God nor man; and such cannot exercise a good conscience to God, in obedience to Him, nor to man, to perform that which is just, righteous and honest. Therefore the apostle exhorts the Christians in the New Testament, to "speak the truth in love, and to put away lying, and to speak every man the truth to his neighbour."—*Eph.* iv. 15, 25. And David saith: "Who shall abide in thy tabernacle; and who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart: but they that speak vanity, every one to his neighbour, with flattering lips and a double heart, the Lord shall cut off."

And Solomon, speaking of wisdom, says: "My mouth shall speak truth; and wickedness is an abomination to my lips." And James says in his general Epistle, "So speak ye, and so do," &c. So see here how certain and stedfast the holy men of God would have God's people

to be in their words and doings. And also James was careful, that the saints in their very outward dealings were to be just, and reproved such for saying; "To-day or to-morrow we will go into such a city, and continue there a year, and buy, and sell, and get gain: whereas they did not know what should be on the morrow. But they ought to say, if the Lord will, we shall live, and do this or that." Therefore you may see how careful the apostle was, to keep all true Christians in the fear of the Lord, and in the sense of his will.

God is true and faithful to his people in all generations; and so He would have his people to be true and faithful to Him, and to one another, and to all men in his Spirit and Truth. And Christ saith, "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much." And further He saith: "If ye have not been faithful in the unrighteous mammon, or riches, who will commit unto you the true riches?" Therefore there must be a justness and faithfulness in the outward riches between man and man, if you will have a place in your hearts for the true heavenly riches: the inward faithfulness to God bringeth forth faithfulness to men in outward things. And, as the apostle said to the saints, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things:" which are very good things to be minded, thought upon, and practised by the church of Christ.

And so as every one hath received Christ Jesus, who is the Truth, walk in Him the Truth, and speak the truth as it is in Jesus: "For you are bought with a

price, therefore glorify God in your bodies and in your spirits, which are his."

And the Lord in mercy grant, that all his people (who profess his Name) may do so to his praise, to his glory, and to his honour over all for ever. *Amen*.

G. F.

NO. CCCLXXXI.

An Epistle commended to the consciences of all concerned.

1682.

First, all you vintners that sell wine, that keep taverns or such like houses; and all you inn-keepers, and you that keep victualling-houses, ale-houses, strong water shops, &c., see that you never let any man or woman have any more wine, ale, strong drink, brandy or strong waters, or other strong liquors, than is for their health and their good; in that they may praise God for his good creatures. For every creature of God is good, and ought to be received with thanksgiving.

But if you do give or let men or women have so much wine, brandy, strong liquors, strong beer or ale, as to make them drunk:

1. You destroy the good creatures of God.

2. You destroy them that have not power over their lusts.

3. You are a great cause of ruining them in their healths, purses, and estates, (their children and families,) in feeding them in their lusts, by letting them have more than doth them good; which also tends to bring God's judgments upon you, to your own ruin and destruction.

For when they are overcome by strong liquors then are they fit and do lie open to all manner of wickedness.

And though you think, by selling or letting people have wine or strong liquors, more than doth them good, or is for their health, that the more they drink, the more gain it brings you; and the more you vend your goods, the more profit you get;—ah poor sellers! do not you think that God with his all-seeing eye doth behold you and your actions? And cannot the Lord soon bring a blasting upon all your undertakings, and such ungodly gain and profits, and whatsoever you have gained by your covetousness from the lusts of others. Will not this bring destruction upon you and your unrighteous gain, which you have gotten by feeding their lusts.

For are not you sensible, how many, after they have spent their estates or part of them, will run into your debts for wine or strong liquors, yea, such as you let have more than did or doth them good? And is not this the cause that many break, by trusting, and other ways as before mentioned? Trust should be with that which is trusty, which doth not waste or destroy; and such God will bless. And therefore take heed of letting any man or woman have any more wine or strong liquors than what is for their nourishment, health, and good.

See what a dreadful woe the Lord pronounced against "them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them: then they call for the harp and the viol, the tabret and the pipe," &c. "But such regard not the work of the Lord, neither consider the operation of his hands." A sad state!

Secondly. Let all who go under the name of Christian families, train up their children in the fear of God, and keep themselves in the fear of God, that they may keep all their servants and families in the fear of God; out of all looseness and wantonness, and vanities, and excess,

and from all unrighteousness and ungodliness; that they may keep out of all those things that displease or dishonour the Lord God. And do not nourish up the lust of the eye, nor the pride of life, nor the lust of the flesh; for if you do, you nourish up that which is not of God the Father. And therefore shun all these evils, and depart from them, and keep in the fear of God. This is the way to bring the blessing of God upon a land, kingdom, nation, or family.

"God will destroy them which destroy the earth."—*Rev.* xi. 18. G. F.

NO. CCCLXXXII.

An Epistle to the Household of Faith.

FRIENDS, 1682.

Consider how the blessing of the Lord came upon the obedient and faithful to the Lord, and rested upon them. The Lord said to Abraham: "Get thee out of thy country, and from thy kindred, and from thy father's house," &c. "And I will make of thee a great nation, and I will bless thee," &c. "And thou shalt be a blessing, and I will bless them that bless thee, and curse them that curse thee; and in thee and thy seed shall all the families of the earth be blessed." Abraham obeyed the Lord, and went forth from Ur of the Chaldees, and so he left all the religions, and worships, and teachers of the country of the Chaldees behind him, and followed the Lord. And the Lord said unto Abraham: "Walk before me, and be thou perfect."—*Gen.* xvii. 1. And again, the Lord said unto Abraham: "Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him."—*Gen.*

xii. 1—3; and xviii. 18. And again the Lord said unto Abraham: "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore, and thy seed shall possess the gates of his enemies; and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." Abraham obeying God's voice, brought this blessing upon him, as in *Gen.* xxii. "And the Lord said, I know Abraham that he will command his children and his household after him, that they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham all that which He hath spoken of him."

Now you may see here what it is that brings the blessing, and kept the blessing upon Abraham and his seed, &c. "Now if you be of the true faith, you are of Abraham, and are blessed with faithful Abraham."—*Gal.* iii. 9. And in this seed and faith of Abraham, you will command your children and your household after you, to keep the way of the Lord, to do justice and judgment, that the Lord may bring the blessing upon you and your household and children; keeping in the same faith and seed of Abraham, and you and your children and your household, keeping in the way of the Lord, to do justice and judgment: then, I say, the blessing which came upon Abraham, will come upon you, and upon your children and household; and then you will know the promise of God fulfilled: "Cursed is he that curses thee, and blessed is he that blesseth thee." And therefore live and walk in the Seed "which bruises the head of the serpent," in which Seed all nations are blessed, yea all families, households, and children; in which faith and Seed you "command (mark, command) your children and your household after you, to keep the way of the Lord, as Abraham did, to

do justice and judgment."—*Gen.* xviii. 19. Now you that have not this authority to command over your children and households, you are not in the faith and seed of Abraham, to wit, "to command your children and household after you, to keep the way of the Lord, and to do justice and judgment."

Now the Lord had a confidence in Abraham, and so He hath in all them that be of his seed and faith now, that they will command their children and household to keep the way of the Lord, as he did, and to walk before the Lord, and to do justice and judgment; and that Abraham's family and children should not go back again into those country religions or ways which the seed and faith of Abraham hath and had led them out of: for they that are commanded to come out of them, into God's way, into the way of the Lord, are commanded to keep in the way of the Lord; and they are to command their children and their household to keep the way of the Lord, and to keep out of all the way of the world, and out of all the ungodly, unjust ways, in the Seed which bruises the head of the serpent. "And the Lord said to Isaac, I will make thy seed to multiply as the stars of heaven," &c. "And in thy seed shall all the nations of the earth be blessed."—*Gen.* xxvi. 4. Now here you may see that Isaac inherited his father's inheritance in the seed, and in the faith and way of the Lord; in which Seed all nations are blessed. And so do all they that are of the faith and seed of Abraham, that walk in the steps of faithful Abraham, in the way of the Lord, and obey his voice, inherit the blessing of Abraham; for you may see it was not the only care, that their children might inherit a little earth after them, but that they might inherit the Seed and the faith, which had the blessing.

And Isaac said to Jacob, "God Almighty bless thee, and give the blessing of Abraham to thee, and to thy seed with thee."—*Gen.* xxviii. And this Isaac spake to Jacob before Jacob had any children. And here you may see Isaac's care, that Jacob and his seed might inherit the faith and blessing of Abraham and Isaac; and this should be their first inheritance, and then they should inherit the outward land: and this should be the care of all them that walk in the steps of the faith of Abraham, to see that their children and household do inherit the faith, seed, and blessing of Abraham, in the first place, by keeping "in the way of the Lord," &c. And they are to command their children to walk "in the way of the Lord," &c., that they may so do. And you may see that Jacob did inherit the blessing of Abraham and Isaac, in Abraham and Isaac's seed and faith.

And the Lord said unto Jacob: "Thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south, and in thee and in thy seed shall all the families of the earth be blessed:"—so here you may see Jacob's possession, who did inherit the blessing of Abraham and Isaac; and they that are of the seed and faith which keep the way of the Lord, they do inherit this blessing in the Seed in which all nations are blest. And this is according to Christ's doctrine, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you;" to wit, "what ye shall eat, or what ye shall drink, or wherewith ye shall be clothed; for after all these things do the gentiles seek; for your Heavenly Father knoweth that you have need of all these things."

And here Christ, (who was of the seed of Abraham,

and of David, according to the flesh,) would have people to seek their inheritance in the kingdom of heaven and its righteousness, before they seek outward things ; and they were to " lay up for themselves treasure in heaven," &c., and to know that portion for them and their children. —*Matthew* vi. And the apostle saith, " The children of the promise are counted for the Seed."—*Rom.* ix. 8. " For in Isaac shall thy seed be called."—*Gen.* xxi. 12. And Christ saith, " The good seed are the children of the kingdom."—*Matt.* xiii. 38. And this is the seed in which all nations are blessed, who keep the way of the Lord, and justice, and judgment; such the Almighty hath blessed with " the blessings from above, the blessings of the deep, the blessings of the breast and of the womb."—*Gen.* xlix. " And He will also bless the fruit of the land, thy corn, and thy wine, and thy oil, and the increase of thy kine, and the flocks of thy sheep."—*Deut.* vii. " And they that serve the Lord their God, He will bless their bread and their water."—*Exod.* xxiii. " And a faithful man shall abound with blessings."—*Prov.* xxviii. 20.

So you may see they that are in the faith, and in the holy Seed, who keep in the way of the Lord, and command their children and household to do the same ; they have the blessings from heaven above, and the blessings below, yea, the blessings of the eternal inheritance, and of the kingdom of God ; and that was their chief inheritance, that all the faithful seed of Abraham sought to possess their household and their children in, who did command their children and household to keep the way of God, that they might inherit the blessing. David saith: " Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: but his de-

light is in the law of the Lord, and in his law doth he meditate day and night." Now here is the condition of them that do enjoy the blessing, they must keep from the counsel of the ungodly, and in the way of sinners, and the seat of the scornful: now here you may see David's instruction, how people might inherit the blessing.

Levit. x. " That you may put a difference betwixt the holy and unholy, and between the clean and unclean, and that you may teach your children all the statutes, which the Lord hath spoken unto them by the hand of Moses." And it was so in the Old Testament, that they might learn the statutes there. Surely much more they are to learn the commands of Christ in his New Testament.

And in *Deut.* iv. 9, 10, they were to " teach their sons, and their sons' sons;" and again, they were to " teach their children, that they might learn to fear God all the days that they lived upon the earth," &c. This they were to teach their children; and again, in *Deut.* xi, it was the command of God, that they were to teach their children the commandments of God; and they were to speak of them, when they sat in their house, and when they walked by the way, when they lay down, and when they rose up; and in *Deut.* xxx. Moses told them, that " the word was nigh them, in their mouths, and in their hearts, that they might do it." And David said: " Come, you children, hearken to me, and I will teach you the fear of the Lord. O! fear the Lord, you saints; there is no want to them that fear Him."—*Psalm* xxxiv. 9, 11. " Ye that fear the Lord, trust in the Lord; He is their help and their shield."—*Psalm* cxv. 11.

And you may see all along in the Old Testament, they that feared the Lord were commanded to teach and instruct their children in the way of the Lord, that they might walk in it, and inherit the blessing; which was a

better portion than outward riches which will pass away; for they make themselves wings and fly away." Solomon saith: "Train up a child in the way he should go, and when he is old he will not depart from it: foolishness is bound up in the heart of a child, but the rod of correction shall drive it far from him."—*Prov.* xxii. 15. "He that spareth the rod, hateth his son; but he that loveth him, chastiseth him betimes."—"By mercy and truth iniquity is purged out; and by the fear of the Lord they depart from evil."—*Prov.* xiii. 24. and xvi. 6. And the Apostle's command is, for "children to obey their parents in the Lord, for this is right."—*Eph.* vi. 1; and *Col.* i. 3, 20.

It is well pleasing to the Lord "for children to obey their parents;" and the bishops or elders were to "rule well their own houses, and to have their children in subjection, with all gravity;" and likewise the "deacons were to rule their own children and their own houses well."—1 *Tim.* iii. And likewise you may see the good report of the widows bringing up children, "which followed every good work," &c. And in Titus, such as were elders or overseers, their children were to be faithful, "not accused of riot, or unruly;" and the aged women were to be of good "behaviour, as becometh holiness," &c., "and teachers of good things; and that they teach the younger women to be sober," &c., and "that the word of God be not blasphemed."

And Titus was to "exhort young men to be soberminded:—for the grace of God which brings salvation hath appeared unto all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world;—that being justified by his grace, we should be made heirs according to the hope of eternal life." And Peter saith,

"As obedient children not fashioning yourselves according to your former lusts, in your ignorance; but as He who hath called you is holy, so be you holy in all manner of conversation; and be not like them, feeding themselves without fear, which are the clouds without rain, and wells without water, and trees without fruit," whom Jude declares against; such cannot eat and drink to the praise and glory of God, &c.

So you see what care, both in the Old and New Testaments, the faithful parents had to teach their children the way of the Lord; and the Lord hath a confidence in all them that fear Him, and are of the faith and seed of Abraham, that they will not only admonish their children and household, but "command their children and household after them, to keep the way of the Lord," &c. *Gen.* xviii., and to keep out of the wicked ways of the world. The apostle saith, "They which be of faith are blessed with faithful Abraham." And so are all the children of God by faith in Christ Jesus; and if you be "Christ's, then are you Abraham's seed, and heirs according to the promise."—*Gal.* iii. And so the children of God are counted for the seed, which the good Seed, Christ, saith, are "the children of the kingdom."

And the apostle spake to the Romans, that they should "walk in the steps of the faith of Abraham." Again, the apostle saith to the Corinthians, concerning Titus: "Walked we not in the same spirit? walked we not in the same steps?" And in the First Epistle of Peter: "Christ hath suffered for us, leaving us an example that we should follow his steps, who did no sin, neither was guile found in his mouth." So these were holy steps; and they are a religious, holy people, that walk in the steps of faithful Abraham, and of Christ and the apostles, and these have the pure religion, and "do visit the

fatherless and widows in their affliction, and keep themselves unspotted from the world;" and these are they that are circumcised with the Spirit, and baptized with the Holy Ghost, and serve God night and day, and worship Him in spirit and in truth; and these are the religious families, which are of the holy, divine, pure, and precious faith, which Christ is the Author and Finisher of, which faith purifies their hearts, and is their victory, by which they have access to God, in which they please Him, and which is called the gift of God; and they that are of this faith, the same are the children of Abraham, and are blessed with faithful Abraham; and Abraham was called "the friend of God;" and so all his children are friends of God, and are not friends of the devil, the wicked and unrighteous one; but him and his works they forsake; and they are friends of righteousness and holiness, &c.

And such the blessing of God rests upon, who walk in the Seed, Christ, that bruises the serpent's head, in which are all nations blest; and out of the mouth of the Seed's seed shall not God's Word depart; but the Word of God doth not abide in them who make a profession of the Scriptures, but live not in the power and spirit of the Holy Ghost, that gave forth the Scriptures; such are like the Jews, *John* v, and such think to have life in the Scriptures, but they will not come unto Christ that they may have life; for none come to Christ but by believing in the light, which is the life in Him the Word.

Now, dear friends and brethren in Christ Jesus, if you keep in the seed and faith of Abraham, in it you will command your children and families to walk in the way of the Lord; for in it you have authority, that they may keep the pure, holy and righteous way of the Lord after you, when you are gone; that they may succeed you in

the faith and seed, and way of the Lord, and in the blessing of God, as Abraham, Isaac, and Jacob did. *Amen.* G. F.

NO. CCCLXXXIII.

To the Quarterly Meeting at York.

1683.

Dear friends and brethren in the Lord Jesus Christ, your Life and Salvation, your Rock and Foundation, Rest and Sanctuary, in all storms, trials and sufferings; my desire is, that you may all strive for that which makes for peace: for "blessed are the peacemakers," they are called the children of God." And therefore, whatsoever things are honest, just, pure, lovely, and of good report, if there be any virtue and praise, think on these things to practise them. So that in the power of the Lord, which is over the devil and his power, all may be kept chaste, pure, and holy to the glory of God; and all that are in the true faith and knowledge may show it forth in virtue, temperance, patience, godliness, brotherly kindness, and true charity or love, which beareth all things: for they that dwell in love, dwell in God, who is their habitation. And let all things be done in love, in the name and power of Jesus Christ. And all to strive in the Spirit of the Lord God, and his truth, to be of one mind and judgment; so that you may all be baptized with one spirit into one body, and so all drink into one spirit. And keep the unity and fellowship in the Holy Spirit of God, which is the bond of peace amongst all God's children, who are led by his Holy Spirit, whose communion and fellowship is in the Holy Ghost, by which ye are led into all truth.

Now, dear friends, let there be no strife in any of your

meetings, nor vain janglings nor disputings; but let all that tends to strife be ended out of your meetings, that they may be kept peaceable; so that you may be at peace among yourselves, and the God of peace and love may fill all your hearts with that love which edifies his church. And condescend one to another in the fear of the Lord, to that which is honest, just, virtuous, and of good report. And where any weakness has been in any thing, let it be covered and buried in the Spirit and love of God, that his Spirit and love may be uppermost in you all, to unite all your hearts together. And that you may all show forth that you are the children of whom the heavenly wisdom is justified, which is pure, (mark, pure,) peaceable, gentle, and easy to be entreated; which is above the wisdom that is below, which is neither pure, peaceable, nor easy to be entreated, &c.

And in all matters of business, or difference, or controversies, treat one another in such things kindly and gently, and be not fierce, or heady and high-minded; for that spirit will bring men and women to be lovers of themselves, and to be despisers of others, and of that which is good; which leads nature out of its course, and so loosens natural affections, and at last brings to be without natural affections; which spirit we see most of Christendom is led by. For if they were in natural affections they would not destroy their fellow-creatures about religion; but being without natural affections, they have not affections to their fellow-creatures; to wit, man and woman, that were made in God's image. The law and the prophets commanded: "Love your neighbour as yourselves;" and Christ commands, to "do unto all men as ye would have men do unto you;" and to "love your enemies, and to pray for them, and to forgive one another, as Christ has forgiven you."

And now, dear friends, whereas there have been formerly some discourses by some in your meeting, of marrying within a year after the decease of the wife or of the husband; my desire is, in those things, Friends may show forth both chastity, and virtue, and temperance. For formerly hasty marriages were reckoned amongst the infamous things, as for a man or a woman to marry within the year of the death of the wife or husband. And therefore, for virtue and chastity's sake, and the Truth and good example's sake, that which is honest, lovely, and of good report, keep and walk in, and follow. For our heavenly light ought to "shine so before men, that they may see our good works, and glorify our Father which is in heaven." And therefore all in the church of Christ ought to live in the Spirit and power of Christ, in which they do judge the world and all the fallen angels.

So in this heavenly power, the virtue, purity, chastity, flows and shines over all; and they that do possess, possess as though they did not; and they that marry, as though they married not. They are all resigned in the power of Christ, that gives dominion over the world, which brings all into one mind, and to be of one heart and soul, and to one judgment; and are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that show forth the praise of Christ, who hath called them out of darkness into his marvellous light; and, as living stones, are built up a spiritual household, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

And so, my dear friends, my desire is that in Jesus Christ ye may all live and walk, who is the "Seed of the woman, that bruises the serpent's head;" which is the head of all wickedness and strife. And in this Seed,

Christ, all have rest and peace, who is the First and the Last, over all, blessed for ever. *Amen.* In Him is my love to you all, as though I named you. Read this in your Quarterly Meeting at York. G. F.

NO. CCCLXXXIV.

To the Six Weeks' Meeting in Barbadoes.

Kingston, the 7th of the Ninth Monh, 1683.

Dear Friends,

In Christ, in whom we have peace, purity, holiness and righteousness, you must be kept holy and righteous to the glory of God; and righteousness, and holiness, and purity, must wear and outlive all that is contrary to it; and patience, and meekness, and humility, and kindness, and sobriety, must wear out passion, envy, strife, and wrath, high-mindedness, and loftiness, and wilfulness; and therefore consider, the holy men and women of God must not strive, but be gentle to all; and in that alone keep their dominion. For truly, friends, love gathereth into love, and edifies the body of Christ; and let nothing be done with strife, but in love to the glory of God, in the name of Christ, and in his power; so that you all may see and feel Christ among you, ordering you all to his glory, with his wisdom, which is pure, peaceable, and easy to be entreated; so that none may be burdened nor oppressed in your meetings, but that the life and Seed may reign in you all; and so the Lord may have the glory of all, and ye may all have comfort in Him your Head.

And do not strive much with unruly talkers, but keep your peace in the Spirit and power of Christ, that will

overcome and wear out all that is contrary to it. So that all may keep their own habitation in Christ Jesus, who is over all, the First and Last; and in his power and Spirit live and walk, that so you all may be trees with fruit, and wells with water, and have bread in your own tabernacles, and your own lamps trimmed and burning; and that there may be no strife among you, but dwell in love; for he that dwelleth in love, dwelleth in God; so God, who is love, is to be your salvation. And condescend to the meek, and to every appearance of the Lord God, and make every one's condition in the Truth your own; in that you will deny yourselves, and become all to all in the Truth; so that none may be hurt in the Truth, nor made to stumble, nor the blind caused to wander, but be directed into the right way; and all, as the tender plants, may grow together, as the Lord's planting, and He watering them, and giving the increase and growth to his glory; so that the Lord may have the praise and glory of all his works. *Amen.* G. F.

NO. CCCLXXXVI.

London, 23rd of Twelfth Month, 1683.

Dear Friends of the Monthly Meeting of Charlestown, in Ashly Cooper River, in Carolina.

I received your letter, dated the Sixth day of the Eighth Month, 1683, wherein you give an account of your meeting and of the country, and of your liberty in that province; which I am glad to hear of, though your Meeting is but small; however, stand all faithful in truth and righteousness, that your fruits may be unto holiness; and your end will be everlasting life. And be you

patterns of virtue, modesty, chastity, and sobriety, showing forth the fruits and life of christianity in your lives and conversations, that they may preach righteousness, truth, and holiness to all people in that dark wilderness; that you may answer the Truth, both in them that are called Christians, and in the Indians.

And my desire is, that you may prize your liberty, both natural and spiritual, and the favour that the Lord hath given you, that your yea is taken instead of an oath; and that you do serve both in assemblies, juries, and other offices, without swearing, according to the doctrine of Christ; which is a great thing worth prizing. And take heed of abusing that liberty, or losing the savour of the heavenly salt, which seasons your lives and conversations in truth, holiness, and righteousness. For you know, when the salt hath lost its savour, it is good for nothing but to be trodden under the foot of men. For we here are under great persecution, betwixt thirteen and fourteen hundred in prison; an account of which hath lately been delivered to the king; besides the great spoil and havoc which is made of Friends' goods, by informers; and besides the great spoil upon the two-thirds of our estates, and upon the twenty pound a month acts, and for not going to the steeple-house; and besides many are imprisoned and premunired for not swearing allegiance, both men, women, widows and maids; and many are fined and cast into prison as rioters, for meeting to worship God. And we are kept out of our meetings in streets and highways, in many places of the land, and beaten and abused. And therefore prize the liberty, both natural and spiritual, that you enjoy. And many are cast into prison because they cannot pay the priests' tithes; and also many are cast into prison by the bishops' writs, *de excommunicato capiendo.* So that at

present we are under great sufferings, persecutions, and imprisonments: but the Lord's power is over all, and that supports his people.

But in Ireland, Scotland, Holland, Germany, and Dantzic, we hear that Friends are in peace and quietness; and therefore you that have great liberty, both natural and spiritual, be valiant for God's truth upon the earth, and spread it abroad, both among them that are called Christians and Indians; turning them from darkness to light, to Christ Jesus the Saviour, whom God hath set up for an ensign among the gentiles or heathen, and to be his salvation unto the ends of the earth. So seek the good of all, and the profit of all, and the salvation and the glory of God above all; and the exalting of his Name and Truth in your day and generation; and live in love, and in the Truth, and the love of it; and "overcome evil with good;" and "hold fast that which is good;" then you can try all things.

And so with my love to you all in the holy Seed of life, Christ Jesus, that reigns over all, who is your sanctuary, in whom you have all life, and peace, and salvation; in Him the Lord God Almighty preserve and keep you all, holy, pure, and clean, to his glory. *Amen.*

G. F.

NO. CCCLXXXVII.

To the Monthly and Quarterly Meetings in England, &c.

FRIENDS, *The 9th of the Fourth Month,* 1683.

Be all faithful in your testimony against tithes, and all those things that have come up in the night of apostacy from the light, life, and power of God and Christ, and against all looseness whatsoever, that the heavenly camp

of God may be kept clean and pure. And all Friends, look at the Lord above all your sufferings, and trust in Him, who by his eternal power has preserved you to this day. The Lord, in his glorious power, was with us in all our assemblies, at this Yearly Meeting; He over all hath the dominion, and over all evil spirits gave dominion to his people. Glory to his Name for ever. *Amen.*

And therefore let your eye be to the Gospel, the power of God, which has brought life and immortality to light in you, which is farther than the law to be looked at.

G. F.

NO. CCCLXXXVIII.

To Friends that are Captives at Algiers.

Gousey, in Essex, 10*th of Second Month,* 1683.

Dear friends who are captives in Algiers, whom the Lord hath enlightened with his "day spring from on high," and visited you with his tender mercies in your slavery and captivity, that you may know his will, and do it in his light, grace, truth, and Spirit, that you may serve and worship the holy, eternal, and invisible God that made you.

Now, dear friends, to you is my love, and to all the rest that fear God, that meet with you; my desires are that you may all keep low in humility in the fear of God; there is then no danger, for God dwells with the humble, and teaches the humble the way they should walk in. And therefore be careful of God's glory, you who profess the name of God and his Son, that your lives, and words, and conversations may preach godliness, righteousness, holiness, virtue, sobriety, and modesty, both to Turks,

Moors, Jews, and to your *patroons*, and to the families where you live: for Christ hath enlightened every man that comes into the world; He hath enlightened the Turks, Jews, and Moors, with the Light, (which is the life in Him the Word,) that all in the Light may know God and Christ; and "the grace of God which brings salvation hath appeared unto all men;" therefore to the Turks, Jews, and Moors, yea, to all nations; so that with the grace of God they may be taught to deny ungodliness and unrighteousness, and live righteously and godly.

And therefore all must come to this grace of God in their hearts, which brings their salvation, (if they have salvation), and come to the throne of grace; and this is the covenant of grace, in which is the election; and God, who made all, pours out of his Spirit upon all men and women in the world, in the days of his new Covenant, yea, upon whites and blacks, Moors, and Turks, and Indians, Christians, Jews, and gentiles, that all with the Spirit of God might know God and the things of God, and serve and worship Him in his Spirit and Truth, that He hath given them; but they that do resist the Truth, and quench, and vex, and grieve, and rebel against the Spirit that God hath given them, such are not like to serve and worship God in his Spirit and Truth; but he that endures to the end in God's grace, Spirit, light, and truth, shall be saved; and the Gospel of salvation is preached to every creature under heaven; which Gospel is the power of God, and the Gospel of peace; and so it is glad tidings to every creature under heaven, and to all nations, who receive and obey it. Now this is the day of God's gathering: and therefore all must come to the light, grace, truth, power, and Spirit of God in their own particulars, which they have from God and Christ, that by

it they may be built upon Christ, their heavenly Rock and Foundation, who is their way to God, who bruises the serpent's head, and through death destroyed death, and the devil, the power of death; for sin brought death; and now Christ, who destroys death which sin brought, and makes an end of sin, is the sanctuary for all his believers in all storms and tempests, trials, and troubles, and sufferings, to rest upon, in whom they have peace, yea, life and salvation.

Now there is a common saying among the Turks to the Christians, *your crucified God*, meaning Christ. Now there is a mistake in this their saying. Though God was in Christ reconciling the world to Himself, it was not the Eternal God that was crucified and died, that was in Christ; for Christ said, when He was about to suffer: "My God, my God! why hast thou forsaken me?" So Christ suffered in the flesh, and died, and was crucified, as He was man; not as He was God, the Word which was in the beginning; but as He was man, who bore the sins and iniquities of all mankind, and was an offering for the sins of the whole world; who tasted death for every man, (all being in death in Adam,) that they might have life through Christ, the Second Adam. So I say again, that Christ did not die as He was God, but as He was man. "He was crucified and buried, and rose again the third day, and ascended, and is at the right hand of God:" this He did by the power of God, as He was man. So the Turks are mistaken, to say or to think that the Eternal God could be crucified or die.

Dear friends, I thought needful to write a letter to you concerning this their mistake, which you may be wise in making use of; and my desires are, that you may be preserved, and exalt God's name in your places of captivity, and in your lives, words, and conversations,

answering God's witness in the Turks, Jews, Moors, and your *patroons*. And keep low, and walk wisely, that you may be a good savour in the hearts of all thereaways; and then the blessings of the Lord, and his presence, will rest upon you, and be in you. I think you have more liberty to meet there than we have here; for they keep us out of our meetings, and cast us into prison, and spoil our goods. And therefore prize your liberty in your meetings, and do not abuse it; and the Lord preserve you all in his grace, fear, and wisdom, that you may grow up in Christ the head, and walk in Him, to the glory of God. *Amen.*

Read this openly in your meetings. And I have sent you here some books that you may read them, and give them to the Turks or English, as you may see fit; which books are to the Turks, one concerning good conversation, and another concerning the temple, and another concerning Abraham instructing his family; and one to all kings and princes; and another concerning revelation and inspiration; with some others to read among themselves.

And, friends, it would be very well for you, if you could get the Turks and Moors' language, that you might be the more enabled to direct them to the grace and Spirit of God in them, which they have from God, in their hearts; and then getting their language, you would be able to write and translate any papers to them, which may be serviceable to instruct them, and for the spreading of the Truth among the Turks and Moors. So with my love to you. G. F.

NO. CCCLXXXIX.

To all the Household of Faith.

1683.

The apostle saith: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? And what part hath he that believeth with an infidel?" (mark, part) "and what agreement hath the temple of God with idols? Wherefore come out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and I will be a Father unto you, (that is, take care for you), and ye shall be my sons and daughters, saith the Lord God Almighty."

Therefore have no "fellowship with the unfruitful works of darkness," but rather reprove them: for the church of Christ's fellowship (that are the believers) is in the light, which is the life in Christ. And so their fellowship is with the Father and the Son; and their communion is in the Holy Ghost, which proceeds from the Father and the Son. And, therefore, the church of Christ is to abstain from every appearance of evil; then they cannot join or have unity with them in whom evil appears.

Therefore such lepers that defile the camp of God, ought to be turned out of it, till they be healed and cleansed from such leprosies; as knowing that such actions and actors are out of the kingdom of God, and out of the holy city, new and heavenly Jerusalem. And no unclean thing comes into the kingdom of God; nor enters into the kingdom, the holy city. And none come

into the holy city but by repentance, and being turned and changed from all manner of evil and uncleanness whatsoever.

And again, the apostle saith to the church of the Thessalonians, that "they were to study to be quiet, and to do their own business, and to work with their own hands, and to walk honestly towards them that are without: and that ye may have lack of nothing." So here you may see the diligence in the Truth, that the apostle exhorted the church to practise. First, "They are all to study to be quiet." Secondly, "They are all to do their own business, and work with their own hands, that they may lack nothing." And thirdly, "To walk honestly towards them that are without." And if they walk honestly towards them that are without, they must walk honestly towards them that are within. For the apostle had some occasion to write to the Thessalonians upon the matter: "For," saith he, "we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread: and if any man obey not our word by this epistle, note that man," &c., "and have no company with him, that he may be ashamed: yet count him not as an enemy; but admonish him as a brother."

You may see there were not those gross evils charged upon him, as were upon some among the Corinthians. So you may see the apostle's care in the church of Christ was to keep all things clean and pure, and all diligent in their places, serving the Lord; and not to be busy-bodies, and talkers about other men's business; but to be quiet, and not idle, but "doing their own business, that they may lack nothing;" and so eat their own bread, natural and spiritual.

Now the apostle speaks of widows in his first Epistle to Timothy, *chap.* v, what sort of widows they were to receive. And ye may see, first, the decent and lovely practice in the church of Christ: "Rebuke not an elder, but entreat him as a father, and young men as brethren; and the elder women as mothers, and the young women as sisters, with all purity." So are these to be entreated; "And honour widows that are widows indeed. And if any widow have children or nephews, let them learn" (mark, learn) "first to show piety at home, and requite their parents: for that is good and acceptable before God." So this piety must be learned and showed at home; and these the widows must learn to look to. Here these widow women have a service: and in the first place they must "learn to show piety at home, and to their parents and nephews, and then to show it abroad in the church of Christ." So all must learn this lesson, to show piety to their children and nephews, and to requite their parents. For this practice and service is good and acceptable before God.

Now the state of desolate widows: "She that is a widow indeed and desolate, trusteth in God, and continueth in supplications and prayers night and day: but she that lives in pleasure is dead while she lives. These things give in charge, that they may be blameless: but if any provide not for his own, and especially for those of his own house, he has denied the faith, and is worse than an infidel." For the faith brings every man and every widow to be diligent, and to provide for their own; that is, their children and nephews, or kindred and parents, as before: but the apostle says, "especially those of his own house:" and so here is piety to be shown still two ways; "for his own, and especially to those of his own house" or family; and here are nephews and parents, as before mentioned.

And the apostle says: "If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve those that are widows indeed." So here you may see the care, piety, and duty, which is required. So let men and women learn to show piety to widows, to nephews, and to parents.

Now, friends, concerning putting on of apparel. The apostle in the spirit and power of Christ had a care in the church of God, that they should adorn themselves as becomes the Gospel, with chaste lives and conversations, and with "the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit; which is in the sight of God of great price." This is that which arrays and beautifies God's church; and not the outward adorning and plaiting the hair, and every new fashion that comes up into the world.—1 *Pet.* iii. And also the apostle writes to Timothy, and gives him that exhortation to the church: "That women adorn themselves with modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array;" (for that was the practice of the Jew outward, and is to this day); but with that which becomes women professing godliness, with good works. So this is the adorning that all that profess godliness must be arrayed withal.—1 *Tim.* ii. 9. So that all may be in that good behaviour, which becomes godliness and holiness; and likewise chaste and discreet, teachers of good things; that the word of God may not be blasphemed, which they profess, as in *Titus* ii.

And it is desired, that all Friends that have children, families, and servants, may train them up in the pure and unspotted religion, and in the nurture and fear of God; and that frequently they read the Holy Scriptures,

which is much better than to be gadding abroad. And exhort and admonish them, that every family apart may serve and worship the Lord, as well as in public. And that when they go to meetings, they may take their servants and families with them, that they may not go wandering up and down in the fields, or to ale-houses, as many have done, to the dishonour of God, and to the dishonour of their masters and mistresses' families, and to their own ruin and destruction. And therefore, for Christ's sake and his pure religion, let there be care taken, to prevent all these things. For such an one as cannot rule well his own house, having his children in subjection with all gravity, how can he take care of the church of God.—1 *Tim.* iii.

Now, dear friends, consider old Eli's case, who did admonish his children; but because he did not *restrain* them from the follies and the evils they run into, therefore the Lord brought his judgments upon him, that he lost his children's lives, and his priesthood, and his own life. And do you think that this was not written for an example, that others should be warned, hear, and fear? And was not the Gospel and the law given forth to restrain people from sin and evil, and such things as dishonour God? G. F.

NO. CCCXC.

An Epistle to all Friends everywhere.

Dolston, 13th of Tenth Month, 1683.

FRIENDS,

This is the word of the Lord unto you all. Live in the Seed, in which all nations are blessed; in which Seed you are blessed every way, in your goings forth

and in your comings in: and you have the blessings from beneath in this holy Seed—yea the blessings of him that dwelt in the bush that made the very ground holy, which Moses trod upon—which bruises the serpent's head, who was the first questioner, tempter, liar, and deceiver; and man and woman by harkening or giving ear to this questioner, liar, and tempter, the serpent, fell from their habitation in the image of God, and so went out of their habitation and service which God had placed them in. But the Seed of the woman is come that bruises the serpent's head, in which Seed, Christ, all nations are blessed. And all you who live and walk in this Seed, you live in Him that bruises the serpent's head, that liar, tempter, and questioner: yea, and every one by this seed, Christ, may be renewed up into the image of God, which Adam and Eve were in, in the beginning. And you living in this holy Seed, live over all vain unruly talkers, and vain disputers, men of corrupt minds, who have the form of godliness, but deny the power thereof. You turn away from such, for their work is to destroy; whose words eat as a canker, who profess the truth in words, and may have the form of godliness, but in their works deny the power thereof, who are, to every good work or service, reprobate.

Christ said to his disciples, that the false prophets and the antichrists should come to them, to try them: they had the sheep's clothing, and outward profession of Christianity, but were inwardly ravening wolves to devour them. And the apostle John speaks of such as "went out from us." It seems they were once among them, "but," saith he, "they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out from the true church, that they might be

manifest that they were not of it. And these were the antichrists and false prophets, that Christ said should come; which John and the apostles saw were come, and exhorted the church to beware of, and to keep to the unction which they had from the Holy One. And this unction and anointing, as it abides within the saints, the true church, and they in it, it will teach them all things, and is Truth; and by it they shall continue in the Son and the Father, and so in the holy Seed, Rock, and Foundation, that cannot be shaken.

And the apostle saith: "There was to be a falling away first, before the man of sin was revealed; the son of perdition, who opposeth and exalteth himself," &c. And then the apostle saw the mystery of iniquity already working; and his "coming is after the working of Satan, with all deceivableness of unrighteousness in them that perish, because they receive not the love of the truth, that they might be saved. And such go into strong delusions, that they should believe a lie," and not the truth. And here you may see there is a falling away, before the son of perdition, or Judas, be revealed: and they that fall away, receive not the love of the Truth, that they might be saved, but believe lies that they shall be damned. And the Lord will consume him with the Spirit of his mouth, and will destroy him with the brightness of his coming, the wicked one, and son of perdition, that is against the righteous, and is the opposer and betrayer of them.

Therefore all the church of Christ are to stand stedfast, and be established in Him, in every good word and work, who are from the beginning chosen for salvation through Jesus Christ, through the sanctification of the Spirit, and the belief of the Truth, and are called by the Gospel, the power of God, to the obtaining of the glory

of the Lord Jesus Christ, in whom the glorious rest and peace is.

And you may see how the church of Christ was troubled by such as went out from them, and fell away from Truth, and inwardly ravened; some went like unto the swine into the mire; and some like the dogs to the vomit; and some like wolves that inwardly ravened, and yet kept the sheep's clothing. Some went in the nature of Cain, sacrificers, and yet were destroyers of the righteous; and some went in the nature (or spirit) of Jannes and Jambres, that withstood Moses; and others in the nature of Judas to betray; and others in the nature of Corah, Dathan, and Abiram, to gainsay and resist the Truth; and others in the nature of Jezebel.

And this spirit and nature troubled the church in the Old Testament, and troubled the church in the New Testament, and they are troubling the church in this Gospel day, that is come and coming out of the apostacy. But God's trumpet, spirit, and power, was and is always sounded against it; that all people may beware of this evil spirit and nature, and keep in the Seed Christ Jesus, that bruises the head of it; in whom ye have love, rest, salvation, quietness, and peace. Hallelujah.

And all dwell in love, then you dwell in God, who is love; which love edifies the body of Christ, and builds you up in Him who is your sanctuary, in whom the true believers live, and have peace; who clothes them with salvation, and with his righteousness, the fine linen of the sanctified ones.

So all walk worthy of the mercies of God, and his blessings from above and from below, to the glory and praise of God.

And they that dwell not in love and charity, are like the sounding brass, and tinkling cymbal; as you may read, 1 *Cor.* xiii. 1, 8. G. F.

NO. CCCXCI.

To the Meeting of Friends in Truth, that are Captives in Algiers.

London, 4th of Third Month, 1684.

Now dear Friends, the Lord hath drawn you by his Spirit to his Son Christ Jesus, in whose Name ye are gathered; in whose Name ye have salvation, and not in any other Name under the whole heaven: so that now you know Christ your Saviour, who destroys the destroyer, the devil, and his works; and it is He that brings forth everlasting righteousness, that makes an end of sin, and finishes transgression. So that now you may live and walk in the everlasting righteousness of Christ Jesus, who is your Priest, who is made higher than the heavens: *Heb.* vii, and who is your Prophet, that God has raised up, and not man, "whom ye must hear in all things."—*Acts* iii. 22; *and* vii. 37. You were as lost sheep gone astray; "but are now returned to the chief Priest and Bishop of your souls;" namely, Christ Jesus.—1 *Pet.* ii. 25. And Christ saith, "He is the true Shepherd, that hath laid down his life for his sheep; and his sheep know his voice, and follow Him." He is the Holy and Just One, and no guile was found in his mouth. And Christ says: "No man comes to the Father but by Me." So He is the new and living way; and God has given Him for a Leader and Counsellor, to counsel his people; who is the holy and living Rock and Foundation, which is above all the rocks and foundations below: for He the Rock and Foundation is from above, whom all the children of the light, that believe in his light, which is the life in Him, and are grafted into Him, do build upon. And so the

Lord God Almighty with his eternal power support you all, in all your afflictions and sufferings, trials and temptations; that you may be built and settled upon this Rock and Foundation, that cannot be shaken.

And now, dear friends, my desires are, and the desires of Friends here, that you may all walk soberly, honestly, modestly, and civilly, and lovingly, and gently, and tenderly, to all your *patroons*, and to all people: and that ye may walk righteously, justly, and holily, in all your words, dealings, and doings; that his Name which you do profess now, may be honoured, and you may reach by your righteous godly lives and conversations, the good in all your *patroons*, and in all others; so that you may show forth the fruits of the Spirit, and the fruits of Christianity; and that you are the possessors of Christ Jesus your Mediator, who has made peace betwixt you and your God. And as you have received Christ, so walk in Him, and know Him to rule in your hearts by faith. For herein, as Christ said, is my Father glorified, that you bring forth much heavenly fruit, and that your spiritual and heavenly light may shine before men, "that they may see your good works, and glorify your Father which is in heaven."

And now, friends, we understand that some that have come lately among you, have been under great sufferings and abuses by their *patroons*, because they cannot honour them with that honour which other slaves do, or as they have done before. Now, if you wait in patience upon the Lord in his Truth (for you are to buy the Truth and not to sell it; and truth is that which is stronger than all) the Lord in his time (though He may try you) can mollify that nature in them, as He hath done in other places, where He hath tried his people with such things. And when they have seen that it is for conscience' sake

towards God, and that they worship the Most High God, who is an Eternal, Incomprehensible Spirit, who is God in heaven and God in the earth, and dwells by his Spirit in his humble people, they have been overcome.

And now, friends, consider they are blessed that suffer for Christ's sake; and it is not only given you to believe, but to suffer for his Name. "And that they who will live godly in Christ Jesus, must suffer persecution." But the apostle says of the true Christians: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? as it is written, for thy sake are we killed all the day long: we are counted as sheep for the slaughter: Nay, in all these things we are more than conquerors through Him that loved us. For, I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—*Rom.* viii. 36—39; *Psalm* xliv. 32.

Now, dear friends, you may see here was a godly sincerity, fervency, stedfastness, and resolution in the true Christians, which ought to be in all such now, without boasting. And the apostle says: "Rejoice, for as much as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy: for if ye be reproached for the name of Christ, happy are ye: for the Spirit of glory and of God rests upon you; on their part He is evil spoken of, but on your part He is glorified."—1 *Pet.* iv. 13—15.

And so, dear friends, I do commend you to Him that has all power to support, who is God all-sufficient to supply you, and is near unto all that call upon Him in truth and righteousness. Therefore cast your care upon Him;

for He careth for you. And so, as you walk in the Truth, to answer the Truth in your *patroons* and others, you will see in time that you will reach the good in them, that they will give more credit to you, and trust you more than those that disobey the Spirit of God in their hearts. So the Lord preserve you faithful to himself.

Let us hear as often as you can how things are with you. G. F.

NO. CCCXCIII.

To Friends in Holland.

Amsterdam, 14*th of Fourth Month,* 1683.

Dear friends in the peaceable truth, the glory of God let all mind, in your lives and conversations, that you may all bring forth the heavenly fruits of the Holy Spirit of God to his praise; living in righteousness, meekness, and humility, learning of Christ Jesus your Saviour, who is meek: for God doth teach, the humble and they grow up in his grace and favour. And therefore all take heed of going back again into the world's ways, spirit, and words, but keep to the holy Spirit of God, that doth lead you in the narrow way to life eternal. And in the Lord's light, power, and Spirit, meet together, and keep your meetings in the name of Jesus Christ, who hath all power in heaven and earth given to Him, that you may feel his living and divine presence among you, and in his pure, gentle, and heavenly love and wisdom, you may be valiant for the name of Jesus, and his Truth upon the earth: be not ashamed of Christ your Teacher and Prophet, that God hath raised up in his New Covenant and Testament, whom you

are to hear; neither be ashamed of Christ your Shepherd, who hath laid down his life for his sheep, whose voice you are to hear; who doth feed his sheep, and give them life eternal, and none is able to pluck his sheep out of his hand, his power; neither be ashamed of your High-priest, who hath offered up Himself for you, and doth sanctify you, who is a Priest made higher than the heavens; neither be you ashamed of your Bishop, and the chief Shepherd of your souls, to whom now ye are returned by his grace and truth, who doth oversee you with his heavenly eye, that you do not go astray from God: so in Him let your faith stand, who is the Author and Finisher of it. My love is to you all in the Lord Jesus Christ, who is your Sanctuary, in whom you all have life, peace, rest, and, salvation, who is the *Amen.*

"Greet ye one another with a kiss of charity: peace be with you all that are in Christ Jesus."—*Amen.* This charity keeps all God's people in the heavenly love and unity. G. F.

NO. CCCXCVI.

To the suffering Friends at Dantzic.

FRIENDS, 1684.

With my love to you in the Lord Jesus Christ, who is your Saviour and Prophet, that God has raised up for you, to hear in all things; your Shepherd, that has laid down his life for you, whose voice ye must hear, who will feed you in his living pastures of life; who is your Priest, that offered himself for you, who sanctifies you, that He might present you to God: so He is become your Highpriest, who is made higher than the heavens; a higher Priest than the priesthood of Aaron, and all the

priesthoods upon the earth, that are made by men below; "for He is a High-priest, made higher than the heavens." —*Heb.* vii. And so He is the Chief Shepherd and Bishop of your souls, to oversee you that you do not go astray from God, who is your Sanctuary, in whom you are preserved from the destroyer; who destroys the devil, the great destroyer, and his works, and bruises his head, and breaks his power. He, namely, Christ, is your Saviour; in Him you have rest and peace, salvation and life eternal.

Now, dear friends, we do hear and understand, that the magistrates have cast you into prison again in Dantzic; and that they have proffered you your liberty, upon condition that you would go away, or forsake your common meeting-place, or divide yourselves into several little meetings. Truly, Friends, we have had many of these proffers made to us within this twenty or thirty years, but we never durst make such bargains or covenants, to forsake the assembling of ourselves together as we used to do: but did leave our suffering cause wholly to the Lord Christ Jesus, in whose name we were gathered, who has all power in heaven and earth given unto Him: and the Lord at last did and hath tendered the hearts of many of our prosecutors, both in England and other places; and therefore it is good to be faithful in the Spirit and power of the Lord Jesus Christ; who is God all-sufficient to support and supply you all in whatever you do, and strengthen you in all conditions. For if that should get a little advantage upon you, and get you into weakness, it would not rest so, but get more upon you. And therefore it is good to stand fast in the liberty in Christ Jesus, the Second Adam, the Lord from heaven, who hath made you free out of the snares, and bondage, and limitations of the wills of the sons of old Adam.

And whereas some of the magistrates have alleged, that Christ departed out of the coasts of the Gadarenes upon their request, after he had cast the devils out of the possessed men, and they had entered into their swine, and run into the sea:—this argument is of no weight, for you to go out of their coasts or city, who are settled citizens, and have wives and families; for Christ went up and down from place to place and preached; as He said: The Son of Man hath not where to lay his head, though the subtle foxes had holes, and the high-flown fowls had their nests. And would they take it kindly themselves, if the King of Poland, their protector, who is of a contrary profession, should use the same argument to them, and say: "Be gone, or else do not meet at your great public places of worship, but meet in small companies, or else depart out of these coasts, as Christ did out of the coasts of the Gadarenes; and, if you do not, then you are disobedient to Christ's example: as they do apply it upon you?" And so, let them weigh the matter and their argument, with the just law of God, to do unto you, as they would be done unto themselves.

And now, dear friends, I desire, however, that you walk wisely, gently, lovingly, meekly, and soberly, to all the magistrates, and all people, that they may have no just occasion in any thing against you: for the good must overcome the bad, as the apostle says: Overcome evil with good, and dwell in that love that can bear all things, and endure all things. And nothing can separate you from this love which you have in God through Jesus Christ: in this love build up and edify one another, that by it you may answer the good in all people, and spread his Truth abroad, and be valiant for that upon earth. So in his holy peaceable Truth, and his Seed Christ Jesus, in which all nations are blest, God Almighty preserve and keep you to his glory. *Amen.*

And now, dear friends, you that have stood such hard and cruel sufferings so long, for the Lord's name and Truth, and could not be overcome by cruelty, take heed now lest you be overcome by fair words and flattery; for in that there is a greater danger.

G. F.

NO. CCCXCVIII.

An Epistle to all the prisoners and sufferers for the name of the Lord Jesus Christ and his worship.

"The Word of God is not bound."—2 *Tim.* ii. 9.

London, 3rd of the Tenth Month, 1684.

DEAR FRIENDS,

In the seed of life that is over all, whom the Lord doth support, and hath supported by his eternal arm and power, to stand for his glory; be valiant for his truth and his name upon the earth, who is God, All-sufficient and Almighty, over all, to support you all, and to supply you with all things needful. Now, dear friends, it is not only given you to believe in the name of Christ, but also to suffer for his name's sake; so you see and know, it is a gift given you to believe, a gift to suffer for Christ's sake and his righteousness; but however, as Christ saith, "Be ye wise as serpents, and harmless as doves;" for Christ's believers are as sheep or lambs among wolves; he hath declared that they shall be brought before councils, and before rulers, for his name's sake; but Christ bids his disciples "*take no thought how or what you shall speak, for it shall be given you in that same hour what ye shall speak; for it is not you that speak, but the Spirit of your Father which speaketh in you;*" and this Spirit of the

Father is sufficient to trust to, for it shall answer all, if they have ears to hear, and will comfort his people, his lambs and sheep. And Christ further said, speaking to his disciples, "Ye shall be hated of all men for my name's sake; but he that endureth to the end, the same shall be saved;" and he that heareth you, (to wit, Christ's sheep) heareth me, saith Christ; and he that despiseth you despiseth me (namely Christ); and he that despiseth me, despiseth him that sent me, to wit, the Father.—*Mat.* x; *Luke* x. And the disciple is not above his master, nor the servant above his lord; for Christ the lord and the master of the sheep was despised; so it is enough for the disciple that he be as his master, and the servant as his lord; for if they call the master of the house Beelzebub, how much more shall they call them of his household? But the very hairs of your head are all numbered: Fear ye not, therefore, ye are of more value than many sparrows, and not one of them shall fall to the ground without your heavenly Father. See here Christ encourages his lambs and his sheep, therefore stand in his will. And now [be content,] if it be the will of the Lord to try you, his lambs and sheep, by spoiling of your outward goods, as he did his servant Job, and others of his servants and children, in the days of the apostles, who "took joyfully the spoiling of their goods:" and Moses by faith "chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin which are but for a season, esteeming the reproach of Christ greater riches than all the treasures of Egypt; for he had an eye to the recompense of reward;" as in *Heb.* ix.

And consider how Noah, Lot, Abraham, Isaac, and Jacob, by faith served the Lord, and went through sufferings and trials; and Jeremiah and the rest of the prophets, through faith, went through great sufferings and

imprisonments; and Daniel, and the three chil dren, passed through great sufferings and trials by faith; so faith was their victory, which was the gift of God, which Christ is the author and finisher of; and you read in the days of the apostles, what sufferings and imprisonments they were carried through by faith; and since the apostles' days, how all the martyrs were carried through great sufferings and imprisonments by their faith, which was their victory; in which faith they pleased God, and had victory over the devil; in which faith they were all in unity.

Now, dear friends and brethren, if it doth please the Lord to try you who are the believers in the Light, and the children of the light and [of] the day of Christ; I say again, if it please the Lord, and it be his will, to try you in stinking prisons and dungeons, bridewells, and houses of correction, and suffer you to be put in such places, who are his sheep and lambs, plants and branches; I say the Lord can sanctify all such places for his people, his children, his sons and daughters, and make all pleasant to them; for his sheep and people cannot go anywhere from the Lord—for the Lord and his presence is with them, and the Angel of his presence saves them; and therefore such jails and dungeons, bridewells, and houses of correction, which are for evil-doers, if the Lord do try or suffer his people to be put in such places, yet his people are all in the hand and under the wings of Christ, and he can sanctify all such places to them; and you, in that state, are to pray for the enemies that put you there; and if they curse and hate you, you are to bless them, and to do good to them; and you are to pray for them that despitefully use you and persecute you, and love your enemies, that you may be children of your Father which is in heaven; for he maketh his sun to rise on the evil

and on the good, and causeth his rain to fall on the just and on the unjust. And the apostle saith to the believers, "Try all things; hold fast that which is good." So you, holding fast that which is good, with that you can try all things, whether they be good or bad; "and be not overcome with evil, but overcome evil with good." This is the command. So it is the good that must overcome the evil; and what have the children of God to overcome the evil with, but the good? Therefore, then, all must hold fast that which is good; but when any do go from the good in themselves, they are not likely with it to overcome the evil, nor to try all things; for by the good evil is overcome, and with it you can try all things, whether they are good or bad. Of a good man, David saith, "He hath dispersed, He hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour." They that choose the things that please the Lord and keep his covenant, "even them will I give a name in my house and within my walls, a place and a name better than of sons and of daughters, saith the Lord, and I will give them an everlasting name which shall not be cut off."—*Isaiah* lvi. So you may see how the Lord doth encourage his people to walk in the truth, in faithfulness to him; for the Lord hath loved his people with an everlasting love; therefore with loving-kindness hath he and doth he draw them unto himself; to serve and worship him.—*Jer.* xxxi. And Christ saith, he that believeth on Him hath everlasting life; mark, *hath* it. And again, (as in *John)* Christ saith, "He that drinketh of the water that I shall give him, shall never thirst, but the water that I shall give shall be in him as a well of water, springing up to eternal life." So every one, mind this well in you, who have drunk of the water Christ hath given you.

And the apostle saith, God will punish them that disobey his gospel "with an everlasting destruction from the presence of the Lord, and from the glory of his power."—2 *Thess.* i. 9. Here you may see everlasting destruction to the wicked, that disobey the Gospel; and everlasting life to them that believe and obey the gospel of Christ. Now, they that disobey the gospel of Christ refuse their own comfort and joy of life and salvation; which gospel is the power of God which is preached to every creature under heaven to believe and obey; therefore, happy are you who have received and obeyed that, which brings life and immortality to light in you; so that you see over the enemy which darkened you, and are now become heirs of this comfortable and joyful gospel of life and everlasting salvation, in which everlasting gospel you have an everlasting glorious fellowship; and in this everlasting Gospel, you can praise the everlasting God, that reigns over all from everlasting to everlasting. And all that are of the seed and faith of David can say as David said, "Blessed be God from everlasting to everlasting; and let all the people say, Amen. Praise ye the Lord." And further they can say, "That the mercy of the Lord is from everlasting to everlasting upon all them that fear him, and his righteousness unto children's children."—*Psalm* ciii. 17. For the Lord God he changeth not, he is the same that he was; who inhabits eternity, and dwells in the humble heart; and therefore you humble ones, fear and serve and worship him. And keep under the wing of Christ and in him your sanctuary and Saviour, who destroys the destroyer, and is over all, the first and the last. *Amen.* G. F.

NO. CCCXCIX.

Concerning the pure and undefiled Religion.

The 4th of the Second Month, 1685.

DEAR FRIENDS,

You who profess the light, faith, grace and Spirit of Christ, and the pure undefiled religion before God the Father, are to keep yourselves unspotted from the world, and to bridle your tongues from evil words, which corrupt good manners; the light of Christ Jesus letteth you see the spots of the world; and the grace of God will teach you to deny them; and the Spirit of Truth, if you be led by it, teacheth you to mortify and subdue them.

And now, friends, here is the pure and undefiled religion which the Apostle in the primitive times did own, and which, now, we do own. *First*, this religion is pure—*Secondly*, it is undefiled before God the Father. And that which is pure and undefiled before God the Father, if you live in it and obey it, will keep you unspotted from the world: and that which keeps you from the spots of the world, will keep you from the body of death and sins of the world.

And now, friends, you that profess this pure and undefiled religion before God the Father, take heed of greediness, and earthly-mindedness, and covetousness, which the apostle called idolatry; for it is a great spot and blot of the world that lieth in wickedness. And take heed of over-reaching, or using any deceitfulness or fraud in your trade or commerce: for over-reaching, and using deceit, or any unjust thing, will blot you and spot you, and they are contrary to the pure and undefiled religion. And take heed of unrighteousness, ungodliness, unholiness, profaneness, looseness, filthiness, naughtiness, and evil words, which corrupt good manners. These things will blot you and spot you, and are contrary to the pure

undefiled religion before God the Father; and they are blotted and spotted with the actions of the world that lieth in wickedness, and their religion is vain.

All such as follow the lust of the eye, the pride of life, and the lust of the flesh, which are not of the Father, but of the god of this world, that abode not in the Truth, such are spotted with the spots of the world, and are proud, vain, lofty, scornful, high; and are void of the pure, undefiled religion before God the Father. And take heed of malice, hatred, envy, wrath, rage, and fury; they are the spots of the world, and are contrary to the spirit of meekness, gentleness, kindness, tenderness, sobriety, love, and mercifulness, which are the fruits of the pure Spirit of God, which leadeth to the pure undefiled religion before God the Father, which is "to visit the fatherless and widows in their affliction, and to keep unspotted from the world;" this pure undefiled religion keepeth in the purity of life and conversation; and this is above all, and keeps from all the vain religions in the world; and this is the religion that was set up above sixteen hundred years ago, in the church of Christ; and happy had all Christendom been, if they had kept to this pure undefiled religion to this day; then they would not have made so many religions as they have done; but to this pure undefiled religion they must come again, if ever they come to the true religion; for none can make a better, than the pure undefiled religion, which was set up in the church, in the apostles' days, above sixteen hundred years ago; unto which all that profess Christianity should be conformable.

So here is one God, the Creator of all, and one Lord Jesus Christ, by whom all things were made and created, who is the one Mediator betwixt God and man; even the man Christ Jesus. There is one body, and one Spirit,

even as you are called to one hope of your calling, and one God and Father of all, who is above you all, and in you all, and through you all; and there is one faith, which Christ Jesus is the Author and Finisher of; and there is one baptism, and by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, bond or free; and must all drink into this one Spirit of Christ, and so keep the unity of the Spirit, which is the bond of peace; for the apostle saith: "If any man have not the Spirit of Christ, he is none of his. *Rom.* viii. 9. And Christ saith, in his prayer to his Father, "That they may be all one," meaning the true Christians, "as Thou Father art in Me, and I in Thee, that they also may be one in us; that they may be one, even as we are one; I in them, and Thou in Me, that they may be made perfect in one."—*John* xvii. 21—23. Here you may see God and Christ are one in them (so he prayeth that his people may be one) in whom they have rest, life, peace, and salvation with God, through Jesus Christ. *Amen.*

"Let your conversation (or practice) be without covetousness," &c.—*Heb.* xiii. 5.

"Only let your conversation be as becometh the gospel of Christ."—*Phil.* i. 17. G. F.

NO. CCCCI.

Bednal-Green, 14*th of Fourth Month,* 1685.

Dear Friends and Brethren,

In the Lord Jesus Christ, who is your holy, heavenly Rock and Foundation of God, that standeth sure, who was the Foundation and Rock of his Church, in the apostles' days, and is now. You may see how Christ sent John to encourage his church; and saith in *Rev.* iii. 8, "I

know thy works: behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my Name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

Now you may see what comfort the sons and daughters of God have, that keep the word of patience; what a door is opened to them of the blessings, mercies, and riches of God, which no man can shut. And they which said they were Jews, and were not, or such as make outward profession of the words of Truth, and form of godliness, and are not in the Truth, of such the Lord saith: "Behold, I will make them of the synagogue of Satan," &c.

Dear friends, be ye followers of that which is good; and if ye suffer for righteousness' sake, happy are ye: for it is better, if the will of God be so, that ye suffer for well-doing, and not for evil-doing; because "Christ also suffered for us, leaving us an example that we should follow his steps; who, when He was reviled, reviled not again; when He suffered, He threatened not, but committed Himself to Him that judgeth righteously. If ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled, having a good conscience; that whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ: and if ye are reproached for the name of Christ Jesus, happy are ye; for the Spirit of glory and of God resteth upon you; on their part He is evil spoken of, but on your part He is glorified.

And the apostle saith to the Philippians: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him; that I may know Him and the power of his resurrection, and the fellowship of his sufferings; being made conformable unto his death."

And blessed are they who suffer for righteousness' sake, and in whose hearts there is no enmity. And blessed are they that dwell in the love of God, that can bear all things, and are in the wisdom of God, which is pure and peaceable. For troubles, afflictions, sufferings, imprisonments, spoiling of goods, and many perils, do attend God's people, by the world that lieth in wickedness; and therefore it is good for all God's people to keep in Christ their sanctuary, in whom they have eternal rest and peace.

And God's people are exercised now, as in days past, with trials and perils by false brethren, as the Church of Christ was in the apostles' day; such as went from the Church, in the way of Cain, Corah, and Balaam, as the apostle saith, "Fierce despisers, false accusers of those that are good;" and you may read in 2 *Pet.* ii. throughout, of such as forsook the right way, and of many following their pernicious ways, by reason of whom the way of Truth was evil spoken of." And so it is now, as it was in the apostles' days. And the apostle saith to the church: "You have heard say that antichrist shall come; even now are there many antichrists: they went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out from us, that they might be manifest they were not all of us."—1 *John* ii. 18, 19. Christ did

forewarn his disciples of these antichrists and false prophets, that they should be inwardly ravening wolves, and by the fruits of their trees they should be known to be of the nature of the wolf, and not of the lamb. Such as these went from the church (in the apostles' days) into the world; and such as these are gone from the Church of Christ now, into the spirit of the world: their evil spirits are tried; as in 1 *John* iv.

And the sufferings and perils by false brethren, have been more grief many times to the church of Christ than open persecution; for they cause the way of Truth to be evil spoken of; that turn from the way of righteousness, like the dog to the vomit, or the sow to the mire.

Now when God had raised up this Prophet, Christ Jesus, you see many of the Jews would not receive Him, nor believe Him, and many would hardly hear Him, though they were called brethren, but they mocked Him, and persecuted Him, and blasphemed Him; and the chief priest gave money to Judas, one of his disciples, to betray Him. And what became of all the Jews, and of Judas, that betrayed and persecuted Christ and the prophets! And what became of all those false apostles and antichrists, that went in Cain, Corah, Balaam, and Jezebel's way? And will not all of the same spirit in our age, that have gone and are going in the same way, or path, have the same end? yea, their latter end will be worse than their beginning. But in Christ, the Lamb of God, the saints have their rest and peace, and can sing *Hallelujah.* G. F.

NO. CCCCIII.

London, 10*th of Fourth Month*, 1685.

Dear Friends in Holland, Friezland, Hamburgh, Frederickstadt, Dantzic, Palatinate, and all other places there-aways, where God's Truth and ensign is set up, peace, grace, and truth be multiplied among you, from God the Father, and the Lord Jesus Christ, the Fountain of all life, peace, grace, and heavenly wisdom and understanding; and the God of all power and peace, through our Lord Jesus Christ, fill you with it, and his heavenly riches; that you may all walk worthy of his heavenly calling, in all holiness, righteousness, and godliness, &c., in life and conversation; and that, by the word of life and patience, you may answer the Truth in all, both high and low; so that you may be of good savour to God in the hearts of all people.

For you know there is no other way to God than by Christ Jesus; and you know, that God has raised up Christ to be a Prophet in his New Testament, to be heard in all things: and you know, He opens, and none can shut, and He shuts and none can open: and you know, that Christ is the Bishop of your souls, to oversee, that you do not go astray from God: and you know, that Christ is the true Shepherd, and has laid down his life for his sheep; and they know his voice, and they follow Him, and He gives them life eternal: and also you know, that Christ is your High-priest, made higher than the heavens, by the power of an endless life; and by Him you are made a spiritual priesthood, to offer up spiritual sacrifices to God.

At our Yearly Meeting, the presence of the eternal God was amongst us, and his glory, which shines over

all; and all was quiet and peaceable; and it was the Lord's doing, blessed be his name for ever.

And your epistle was read in the Yearly Meeting, and Friends in the Lord's power read it, and had unity with your spirits, and are sensible of your spiritual care in the Lord's eternal power, concerning Truth's affairs in those parts: in which God Almighty preserve you, and increase you, both in his wisdom, knowledge, and understanding; that you may spread his blessed Truth abroad, and answer it in all people.

G. F.

NO. CCCCIV.

To Friends in Pennsylvania.

Bednal-Green, 10*th of Ninth Month,* 1685.

Dear Friends,

I am glad to hear of the good Yearly Meeting at Rhode-Island, and that the Lord's power and presence was there among you: and it would be very well to visit the generation of the righteous, and to see how their seed and vines do grow in their heavenly vineyards and plantations, and what heavenly riches they have laid up in store in God's kingdom; and to see how the wheat is gathered into God's garner; and that all keep in the worship that Christ set up in his Spirit and Truth; and that all walk in the new and living way, over all the dead ways in the world; and that all walk in the pure, undefiled religion, that keeps from the spots of the world; and to see that all are guided in the pure and gentle wisdom that is easy to be entreated, and in the love of God that can bear all things; by which all peevish, short, and brittle spirits may be kept down; so that all may have their good con-

versation in Christ Jesus, all striving for unity in the Spirit, and the holy faith, that giveth and keepeth victory over the enemy; and so that all may have a care of their minds running into the earth and carnal things; "for to be carnally minded is death, but to be spiritually minded is life and peace;" and let all take heed of neglecting the gift of God, but stir up the pure mind one in another; and the Lord, with his eternal arm and power, preserve you diligent in his heavenly work and service in his vineyard, that it may not grow over with briars, thorns, and thistles, to choke the tender plants.

And so my desires are, that you may live and walk in Christ Jesus, and that you may answer the Truth in all the professors, and the heathen; and prize your liberty, both natural and spiritual, while you have it; and labour in the Truth, while it is day. Remember me to all Friends, as though I named them; and as for the state of Friends here, we are under great sufferings, and spoiling of goods, and imprisonments; and they have of late increased in spoiling of our goods; but God is all-sufficient, who doth support us; glory to his Name for ever. So, with my love in Christ Jesus, to you all, in whom you have all eternal rest and peace with God. *Amen.*

G. F.

NO. CCCCV.

To Friends of the Ministry in Pennsylvania and New-Jersey.

DEAR FRIENDS, *Enfield, 30th of Fifth Month,* 1685.

With my love to you all, and all other Friends. I was glad to hear from you; but you gave me no account of the increase of Truth amongst you, nor what meetings

you have had amongst the Indian kings and their people abroad in the countries, and of your visiting Friends in New-England, Virginia, and Carolina, nor of your travels and labours in the Gospel; though you have, in all those countries, liberty to serve and worship God, and preach the Truth. And I understand many have a desire to live in it, especially in Carolina; and you who travel now to visit *Friends* in those provinces, it is thought strange that you do not visit *them;* [those people who were seeking the Truth.] Therefore I desire that you may all improve your gifts and talents, and not hide them in a napkin, lest they be taken from you; and not put your candle under a bushel, lest it go out; and not be like the foolish virgins, which kept their name of virgins, but neglected having oil in their lamps: such were not diligent in the work of God, nor in the concerns of the Lord, nor in their own particulars. And therefore my desires are, that you may all be diligent, serving the Lord and minding his glory, and the prosperity of his Truth, this little time you have to live; and be not, like Adam, in the earth, but use this world as though you did not use it; for they that covet after this world, fall into divers snares and hurtful lusts: and therefore consider, that you are but sojourners here, that you may pass your time in the fear of God; and you being many, and having many of the Friends of the ministry going over into those parts, you may be a hindrance one unto another, if you [confine your visits to Friends, and] do not travel in the life of the *universal* Truth, that would have all men to be saved, and come to the knowledge of the Truth: and if you would have them come to the knowledge of the Truth, let them know it, and where it is to be found. So I desire that you be valiant for it upon the earth, that you may give a good account unto God at the last with

joy. I desire that all Friends in the ministry may see this in Pennsylvania and New-Jersey.

My love to you all in the holy Seed of life that reigns over all. *Amen.* G. F.

CCCCVI.

To Friends in Wales.

London, the 10*th of the Seventh Month,* 1685.

Dear Friends and Brethren,

In the Lord Jesus Christ, whom he hath gathered by his glorious hand and power to himself, who is the rock of ages, and the foundation of many generations, that cannot be shaken, in which you have all life, peace, rest, salvation, and eternal happiness.

Your epistle, dated the 2nd of the Second Month, 1685, by order of your Yearly Meeting, signed on behalf of that meeting, was received and publicly read in our Yearly Meeting, and well-accepted of in love and unity with the spirit that gave it forth: and Friends are very glad to hear, feel, and see your fellowship and unity in the Lord's blessed truth, and your communion in the Holy Ghost, and your care in the concerns of the holy, pure, and peaceable Truth. And now that you are and have been preserved over those unruly spirits, that have been as trees without fruit, and wells without water, inwardly ravening wolves, that have got the form of godliness and the sheep's clothing, but are out of the spirit, and power, and life of the sheep of Christ. And over such spirits we praise God that he hath given you dominion.

And our desire is that you may all live and walk in Christ, and sit down in him, in his grace and truth; and

that you may answer the truth of God in all people with the word of life; and also answer the good in all with a godly and a holy life and conversation.

And likewise all the magistrates and officers that are in power, that you may answer the just principle in them all, and live in the spirit of supplication and pray for all, that you may lead a righteous and a godly life under them all. So that God, over all, and through you all, and by you all, may have the glory, the thanks, and the praise; to whom all is due, God blessed for ever.

Our Yearly Meeting was peaceable, and the Lord's glorious presence was among us, whose glory shines over all, God blessed and praised for ever. *Amen.*

Now, all dear friends, you know your teacher and leader, Christ Jesus, and you know him your high-priest, that is made higher than the heavens—by the power of an endless life; by whom you are made a royal priesthood to offer up spiritual sacrifices to God by Jesus Christ. And you know there is no other way to God but by Jesus Christ; and you know that God hath raised him up a prophet in the New Testament, who is to be heard in all things, who opens, and no man can shut; and shuts and no man can open. And ye know that Christ is the bishop of your souls, to oversee you that you do not go astray from God. And you know that Christ is the true shepherd, and has laid down his life for his sheep, and is to be heard and followed; and gives unto his sheep life eternal. And so abide in him who is your life eternal and everlasting, in whom you have peace with the everlasting God. *Amen.*

NO. CCCCVII.

To Friends in Dantzic.

Bednal-Green, 11th of Ninth Month, 1685.

Dear Friends,

I am glad to hear of your welfare in the Lord: and my desires are, that in the eternal power of God you may be valiant for his holy, pure Truth upon the earth, and his holy religion, that keeps from the spots of the world; and the new and living way, Christ Jesus, will keep you out and over all dead ways that are in the world; and in the worship of God in his Holy Spirit and pure Truth, which Christ Jesus set up above all the worships in the world. And all men and women must come to the Spirit of God in their hearts, if they serve and worship God that made them.

And my desires are, that you may live in peace and love one with another, and in the pure, gentle wisdom of God, that is easy to be entreated. And let your faith stand in the power of God, and feel that in your hearts, which will keep you until the day of salvation. And let all your conversations be according to the glorious gospel of life and salvation; so that you may come to answer the Truth in all people; and in your words and actions you may preach truth, righteousness, virtue, pureness, godliness, and holiness; without which none shall see the Lord.

And now, friends, consider the Lord's great mercy and kindness towards you, who hath brought you through great sufferings, tribulations, and persecutions, and that you have your meetings peaceable; it is a great mercy of the Lord to you, for you to prize, and be faithful.

So with my love to you all in the Lord Jesus Christ,

that reigns over all; in whom you have eternal rest and peace. *Amen.*

And as for the affairs of Truth here, we are under great persecutions, imprisonments, and spoiling of goods; but the Lord does support his people above them all. And of late the chief magistrates have showed some favour towards us. G. F.

NO. CCCCX.

An Epistle to them that are learned in Christ.

1686.

The Lord saith, "In this mountain shall the Lord of Hosts make unto all people a feast of fat things," &c. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. And he will swallow up death in victory, and the Lord God will wipe away tears from off all faces."—*Isaiah* xxv. 6, 7; 1 *Cor.* xv. 24; *Rev.* xxi. 4.

Is not this mountain, Christ, who filleth the whole earth (*Daniel* ii. 35—45), where the feast of fat things is? And doth not Christ, through death, destroy death and the devil, the power of death, and so take away the vail and covering that is spread over all nations, that they may be covered with the Spirit which he pours upon all flesh? And the apostle says, Moses put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished for their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the Old Testament; which vail is done away in Christ; and when they shall turn to the Lord, the vail shall be done way.—2 *Cor.* iii. 7, 13, 16.

So here you may see the vail that was spread over all the hearts of people, is done away by Christ; and all

they that are turned to the Lord, with open face, behold as in a glass the glory of the Lord, and are changed into the same image as from glory to glory, even by the Spirit of the Lord. And the Lamb which is in the midst of the Throne, shall feed his people and dwell amongst them, who hath made their clothes white in the blood of the Lamb: and this is the day of Christ, whom God gives for a covenant of the people to establish the earth. Sing O heavens, and rejoice O earth, and break forth into singing O mountains; for God hath comforted his people, and hath had mercy upon his afflicted. And Christ saith to the prisoners, go forth; unto them that are in darkness, show yourselves; and they shall feed in pastures; for he that hath mercy on them shall lead them, and by the springs of water shall he guide them.—*Isaiah* xlix. For God gave Christ for a covenant to the people, for a light to the Gentiles, to open the blind eyes, to bring out the prisoners out of prison, and them that sit in darkness out of the prison houses.—*Isaiah* xlii. 2, 6, 7; *Rev.* vii. 15—17.

So we that do witness this, do praise the Lord God through Jesus Christ. Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people.—*Rev.* xxi. 3. This is the day of the new covenant, which people enjoy in Christ Jesus.

The Lord saith, I will ransom them from the power of the grave, I will redeem them from death: O death I will be thy plagues; O grave I will be thy destruction.—*Hosea* xiii. 14.

And the apostle saith, O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, which giveth us the victory through Jesus Christ our Lord.—1 *Cor.* xv. 55—57. So, here you may see the

grave had its victory, and death hath its sting, which is sin. And the strength of sin is the law: but Christ gives us the victory, who makes an end of sin—the sting of death, as in *Daniel* ix. 44. And He through death destroys death and the power of death, and is the end of the law for righteousness' sake, to every one that believes; and so they are dead to the law by the body of Christ.—*Romans* vii. 5.

And Christ saith unto the Jews, Verily, verily, he that hears my words, and believeth on him that sent me, hath everlasting life, (mark, *everlasting life*); and shall not come into condemnation, but is passed from death unto life. Then they have passed from the sting of death, which is sin; and as John saith, we know that we are passed from death unto life, because we love the brethren; for he that loveth not his brother, abideth in death.—*John* v. 24; 1 *John* iii. 14. So, if they were passed from death to life, then they were passed from death, and his sting, which is sin, through Jesus Christ who destroys death, and makes an end of sin.

And again Christ saith to the Jews, Verily, verily, I say unto you, the hour is coming, *and now is*, when the dead shall hear the voice of the Son of God, and they that hear shall live.—*John* v. 25. So that they passed from the death that came by Adam unto everlasting life in Christ Jesus. And so they thanked God, through Jesus Christ, who gave them the victory over death and sin, death's sting: so as it is written, "Death is swallowed up in victory." For Christ, as I said before, makes an end of sin, that is the sting of death, and through death destroys death, and the devil, the power of death. So thanks be to God, through and by Christ Jesus, we have the victory unto everlasting life, over the grave, death, and its sting.

And the apostle saith, "Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." And Christ saith, "Except a man be born of the Spirit, he cannot see the kingdom of God," neither can he "enter the kingdom of God."—1 *Cor.* xv. 50, and *John* iii. 3, 5.

And Christ saith, "He that heareth my word and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death to life."—*John* v. 21. And he that believeth not, is condemned already. And he that believeth on the Son of God shall not perish, but have eternal life. And again, God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life.—*John* iii. 15, 16, 18.

Now this death which Adam fell into, was a spiritual death; for by one man's disobedience or offence, namely, Adam's, judgment came upon all men to condemnation. So all men are under this judgment and condemnation on Adam in the Fall. Even so, by the righteousness of one, namely, Christ, the free gift came upon all men unto justification of life.—*Romans* v. 18, 19.

So they that do not believe in Christ, the light, as he commands: *John* xii. 36; they abide in spiritual death and darkness, and under the judgment and condemnation of Adam in the fall, in the perishing state: but he that believeth on the Son of God hath everlasting life, and passeth from death unto life, and shall not perish in darkness, and is not condemned, but comes out of condemnation, &c. But he that believeth not the Son of God is condemned, and shall not see life, and the wrath of God abideth on him. Such abide in the perishing state, in death and darkness, in Adam in the fall, under judgment and condemnation. But they that believe in

Christ, the light, do come out of darkness, and pass from death to life; and come from under judgment and condemnation, into favour with God, and into eternal and everlasting life in Christ Jesus, and so have victory over death, darkness, and sin, its sting, and the perishing state, and the grave of Adam, in the fall from life eternal; and so are blessed, having part in the first resurrection in Christ Jesus: on such the second death shall have no power, for they are in Christ Jesus, the resurrection, and eternal everlasting life, and their names are written in the Lamb's book of life, who destroys death and hell and the devil, the power of death.—*Rev.* xx. 10, 14, 15. And casts the devil, death and hell, into the lake of fire, that burns with brimstone; which is the second death.

And as the apostle saith, "The last enemy that shall be destroyed is death." "Death is swallowed up in victory." For by man, namely Adam, came death; and by man, namely Christ, came the resurrection of the dead; for as in Adam all died, even so in Christ, shall all be made alive.

So as by one man, Adam, sin and death came over all; so by the man Christ, life cometh over all. And by nature we are born of Adam; and in Christ we are made the children of God by grace in Christ, and quickened and made alive, and restored to life everlasting by him. And Christ, who puts all things under his feet, he subdues death under Him; who through death, destroys death, the last enemy, and the devil, the power of death; and so makes an end of sin, the sting of death, and brings in everlasting righteousness.

NO. CCCCXII.

To Friends in West Jersey and Pennsylvania.

Edmonton, 27th of the Eleventh Month, 1687.

DEAR FRIENDS,

I am glad to hear that the concerns of Truth are so well as they are with you, and that you have set up your Half-year's Meetings, which may be of great service.

And all that are faithful in your country, being kept in the Lord's eternal power, in it keep up all your men and women's meetings, that the power of the Lord God may spread over all, and by it all deceit and looseness may be kept under; and this will ease all the magistrates, and their courts, of all evil and looseness, by having it stopped and killed in the birth, before it comes in to action; and see in your meetings, that Friends give no occasion [of offence] to the Indians.

And if sometimes you should have some meetings with the Indian kings and their councils, to let them know the principles of Truth; so that they may know the way of salvation, and the nature of true Christianity, and how that Christ hath died for them, who "tasted death for every man;" (and so the gospel of salvation must be preached to every creature under heaven); and how that Christ hath enlightened them, who enlightens all that come into the world. And God hath poured out his Spirit upon all flesh; and so the Indians must receive God's Spirit; for "the grace of God which brings salvation hath appeared to all men." And so let them know, that they have a day of salvation, grace, and favour of God offered unto them; if they will receive it, it will be their blessing.

And so, now, you that are settled in those parts, who

have had a testimony from the Lord, to bear to people of the Truth, you should spread abroad God's eternal Truth; and have meetings, as I said before, with the Indian kings and people; so that all the earth may come to look unto the Lord for salvation. For if ye should settle down in the earth, and have plenty, and be full, and at ease for a time, and not keep in the power, and service, and Spirit of God, you would quickly come to lose your condition, as some did in Rhode-Island, when settled down in the earth, after a while, and then turned to jangling about it, and some ran out one way, and some another.

And therefore I desire that the Lord may grant, that you may be all kept and preserved by his holy power, on his holy mountain, that ye may be of the holy camp of God; that with his power, light, Spirit, grace, and Truth, all that is contrary may be kept out from among you; so that the Lord God Almighty, and his Son, may walk in the midst of you, and may delight to do you good. So with my love to all faithful friends.

My desire is, that you all may keep in the power and Spirit of the Lord, in the heavenly unity, that you may all shine forth to his glory and praise, to whom all belongs, God over all, blessed for ever. *Amen.*

G. F.

NO. CCCCXIV.

Gooses, in Essex, the 18th of the Twelfth Month, 1638.

All my dear friends and brethren in the Lord Jesus Christ, who by his eternal arm and power, hath supported, upheld and preserved you stedfast to himself; so that neither reproaches, imprisonments, nor spoiling of your goods, to the almost ruining you outwardly; and

besides long and tedious imprisoning of you and many to death: and yet all these persecutors could not make you turn from Christ, your life, priest, bishop, and shepherd, and through him you have been made more than conquerors: and so live and walk in him, who is the same to-day, yesterday, and for ever, who doth overcome and will have the victory, in whom you have life and salvation and peace with God.

So no more, but my love. G. F.

NO. CCCCXVII.

London, 27th of Third Month, 1689.

Dear Friends and Brethren in Christ Jesus, whom the Lord, by his eternal arm and power hath preserved to this day; all walk in the power and Spirit of God, which is over all, in love and unity: for love never fails, but keeps the mind above all outward things, or strife about outward things; and it is that which overcomes evil, and casts out all false fears, and it is of God, and unites all the hearts of his people together, in the heavenly joy, concord and unity. And the God of love preserve you all, and settle and establish you in Christ Jesus, your life and salvation, in whom you all have peace with God. And so, walk in Him, that you may be ordered in his peaceable heavenly wisdom to the glory of God, and the comfort one of another. G. F.

NO. CCCCXVIII.

To the Six Weeks' Meeting in London.

Kingston-upon-Thames, 5th of Third Month, 1690.

Let all your meetings be preserved by the wisdom of God in the unity of the Spirit, the bond of peace, and in

the fellowship of the Holy Ghost, that, being ordered by the pure, gentle, heavenly, peaceable wisdom, easy to be entreated, they may be holy and virtuous examples to all other meetings, both in city and country. Let all be careful to speak shortly and pertinently to matters, in a Christian spirit, and dispatch business quickly, and keep out of long debates and heats; and with the Spirit of God keep that down, which is doating about questions and strife of words, that tend to parties and contention. In the church of God there is no such custom to be allowed. And let not more than one speak at a time; nor any in a fierce way; for that is not to be allowed in any society, either natural or spiritual; but, as the apostle saith, "be swift to hear, and slow to speak; and let it be in the grace which seasons all words." And if there be any differences, that cannot be quickly ended in the meeting, let the Six weeks' Meeting order some Friends to hear the matter out of the meeting, without respect of persons, and bring in the report to the same meeting the same day, if possible, and the meeting may give judgment; that no business be delayed from time to time. And so my love to you all in the Seed of Life, Christ Jesus, in whom ye have all peace and wisdom, from Him who is the treasure of knowledge and wisdom. *Amen.*

G. F.

NO. CCCCXIX.

London, 4th of Fourth Month, 1690.

DEAR FRIENDS,

Something was upon me to write unto you, respecting some among Friends, who marry, and provide great dinners; that instead thereof, they may be put in mind, at such times, to give something to the poor that are widows and fatherless, and such like, to make them a

feast, or to refresh them: and this, I look upon, would be a very good savour, to feast the poor that cannot feast you again; and would be a good practice and example, and would be a means to keep the mind to the Lord, and in remembrance of the poor; for "they that give to the poor, lend to the Lord, and the Lord will repay them." And I do really believe, whatever they give, less or more, according to their ability, cheerfully, they will not have the less at the year's end; for the Lord loves a cheerful giver. I know this practice hath been used by some twenty years ago; not only to give the poor a little victuals, which you cannot eat yourselves, but to give them a little money, that the Lord hath blessed you with; and give it to some of the women's meetings for to distribute to the poor: so you will have the blessings of the Lord, and the blessings of the poor; and so be of a free noble spirit, above all the churlish misers and niggards, and narrow spirits.

These things I do recommend to you (though it may look a little strange) to weigh and consider the thing; it will be of a good report, and manifest a self-denial and openness of heart, and of the general love of God.

G. F.

NO. CCCCXX.

*To Captive Friends at Marqueness.**

London, 25th of Eighth Month, 1690.

DEAR FRIENDS,

With my love to you all in the Lord Jesus Christ, in whom you have life and salvation, and rest and peace with God: and the Lord God Almighty, with his eternal arm and power, uphold and preserve you in Christ, in

* On the Coast of Barbary.

whom you have rest and peace, though in the world troubles; and though you be in captivity, from your wives and children, and relations and friends, yet the Lord is present with you by his Spirit of grace, light, and truth. And so feel Him at all times, and stand in his will; do not murmur nor complain, but stand still in the faith and power of God, that you may see your salvation: for by faith the Lord delivered his people out of Egypt by his power; and by faith Enoch and Noah were preserved, and Abraham, Isaac, and Jacob; and by faith the prophets were delivered out of many perils; and Daniel out of the lion's mouth. And you may see how the righteous were delivered by faith, in *Hebrews* xi.

And it would be very well, if you that be captives and friends, could have meetings as they had at Algiers, to the comforting and refreshing of one another. And you may speak to your *patroons* of your meeting together to worship God, that created heaven and earth, and made all mankind, and gives you breath, life, and spirit, to serve and worship Him.

And my desires are to the Lord, that you in his truth and power may answer the Truth in all, both king and prince, and Turks and Moors, that you may be a good savour among them all, in them all; manifesting that ye are the salt of the earth, and the light of the world, and a city set on a hill, that cannot be hid; so that they may see your good works, and glorify your Father which is in heaven.

And what do you know, but that the Lord hath set you there to preach in life, and word, and good conversation? Therefore, while you are there, mind your service for God, who hath all things in his hand, and a sparrow cannot fall to the ground without his providence. And Christ is the mountain that filleth the whole earth; and so you will feel Him there.

And therefore keep in the word of power, and in the word of patience, and the word of wisdom, that will give you dominion over all. *Amen.*

G. F.

P. S.—You may petition the Emperor, or King, and your *patroons*, whose captives you are, that you may have one day in the week to meet together to worship and serve the great God that made you, in spirit and truth. For you worship no representation, image, or likeness, neither in heaven nor in the earth, but the great God, who is Lord over all, both in heaven and earth; and is manifest by his Spirit in his people; from you, poor captives, who desire their good here, and their eternal happiness hereafter.

And you may draw up a paper to this effect, and get it translated into their language, and send it to the Emperor and his Council, and your *patroons;* and set your hands to it with all speed, after the receipt of this.

G. F.

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